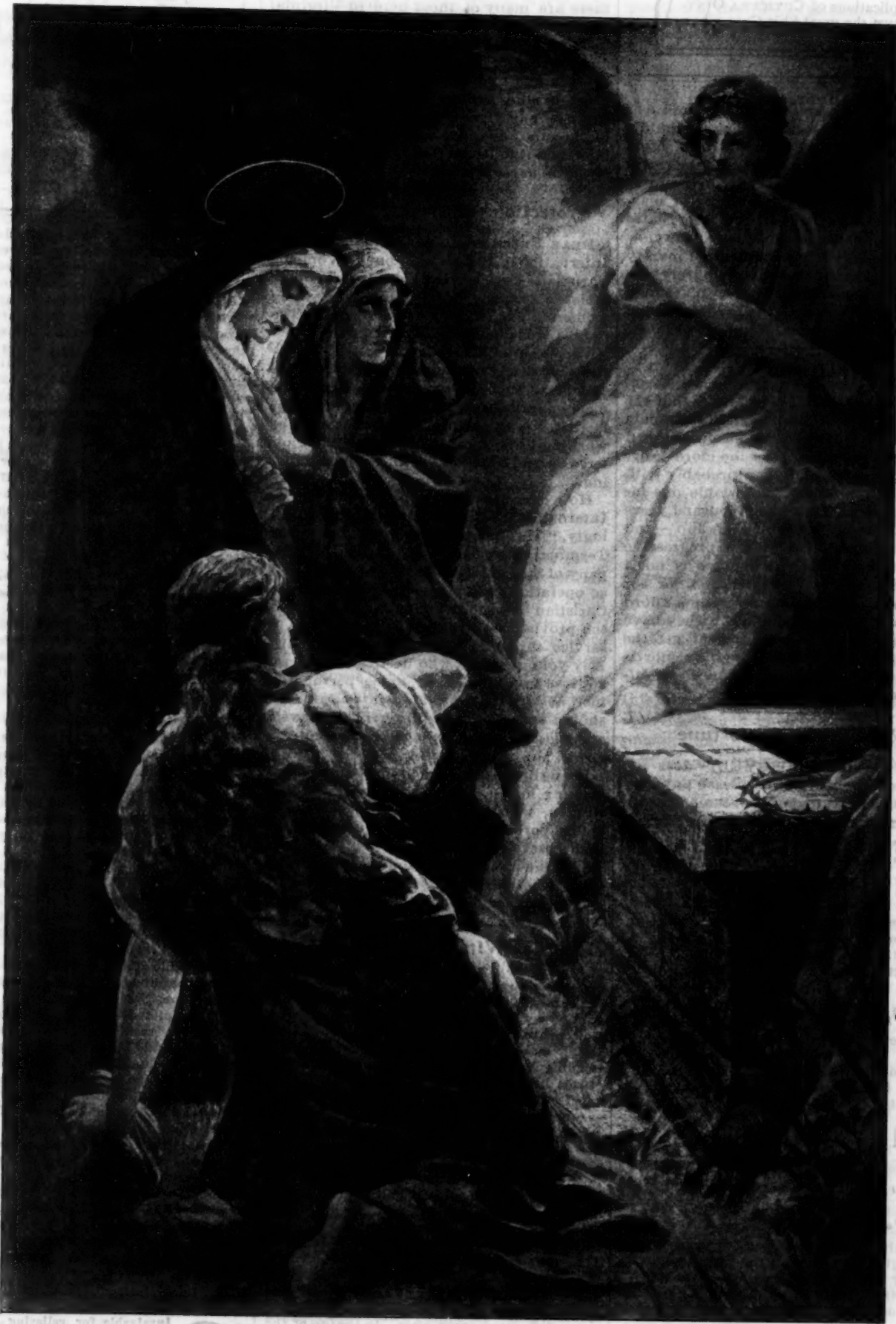




Zion's Herald

WEDNESDAY, MARCH 30, 1904

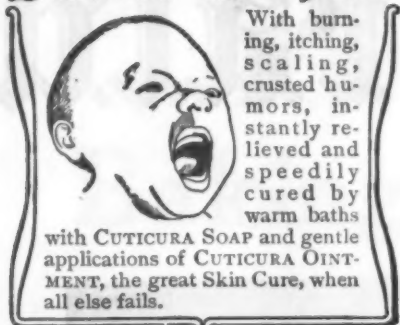


HE IS RISEN

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The Divorce Problem

CERTAINLY, never before has the divorce question pressed itself more seriously on the attention of all thoughtful persons. In one State the divorces in one year were one-fifth the number of marriages in the same year, and other States approach it in laxness. Whether the view be that marriage is a sacrament, or merely a social institution to subserve purely secular ends, the churches have placed on them grave responsibility. — *Globe and Commercial Advertiser*.

Penalty of Age

BISHOP MERRILL is afraid that the young men in the Philadelphia Methodist Episcopal Conference will crowd some of the veterans out of the more desirable assignments, and they probably will. The world was a very comfortable one for the old men three or four thousand years ago — say, about the period of Job — and still is in China. But in the progressive part of the world length of days is not a strong claim upon consideration, or for preferment, and the churches cannot afford to be too kind and generous. They have their work to do, and they must get the best men to do it, even though a senior is occasionally displaced by a junior. — *Philadelphia Record*.

Roosevelt's Misfortune

PRESIDENT ROOSEVELT does not seem to be able to please anybody excepting a great majority of the American

THE CALIFORNIA CONFERENCE

Will attract a large number of people from the denomination in New England, and in view of the fact that all portions of the New England States will be represented, the

Chicago, St. Paul & Union Pacific Lines

will place on sale from all points in New England special excursion tickets, which will be on sale from April 22 to 30 inclusive, and will be good returning till June 30, ranging in price from

Boston to Los Angeles and Return
\$68.00 to \$72.00.

I can sell tickets from any city or town in New England, which is on the railroad, at the very lowest rates, and delegates or others will do well to write me before making definite arrangements.

W. W. HALL, N. E. Agt.
Chicago, Milwaukee & St. Paul R. R.,
369 Washington St. - Boston, Mass.

people. His case is a hard one. How in the world he can keep right on, content with the mere able, honest and courageous conduct of his office, is a mystery which some persons will never be able to clear up. — *Philadelphia North American*.

Mormonism

MORMONISM is still rampant, and Mormonism means polygamy. The missionaries of the Mormon Church are going about in all parts of the country, and there are many of them here in Virginia. They are persistent and sometimes almost insolent in calling at private residences and seeking to distribute their literature. It is a question which the Government must handle promptly and handle with firmness and vigor. Mormonism is like a loathsome disease spreading over the land, and it must be stamped out. — *Richmond Times-Dispatch*.

Protection of Young Women

DEAR FRIENDS OF YOUNG WOMEN: The International Board of Young Women's Christian Associations appeals to you to assist in securing protection for the young women of our country who will plan to be in St. Louis during the World's Fair.

Various are the conditions and possibilities that may threaten the safety of these travelers, such as sometimes beset the most experienced. But the greatest danger is that to which the army of would-be working-girls is most exposed. Work offered sounds attractive, and wages alluring.

How can this danger be averted? The International Board answers unhesitatingly, "Through our Travelers' Aid." The Terminal Association or Railway Company of St. Louis, in hearty sympathy and co-operation with the Young Women's Christian Association of that city, offers the provision of abundant Travelers' Aid service through the season of the Fair. Any young woman who desires to have an address investigated, or to be personally met at the railway station on arrival, should write to this address: The Travelers' Aid, Terminal Association Station, St. Louis, Mo.

Let us do this as long as possible before starting for St. Louis, and these devoted women, who fully realize the safeguard and importance of such a request, will do their best to respond to it.

Will the friends of all young women give warning of this great and grave danger, and spread the knowledge of its antidote?

Memorial Windows in Contoocook Church

A series of beautiful stained-glass memorial windows will be unveiled in the Methodist Episcopal Church of Contoocook, N. H., on Easter Sunday, which are from the studios of Redding, Baird & Co. of Boston, the productions of this firm being most widely known for the superior quality of constructional finish as well as unequaled richness and harmony of color scheme rendition. There are eight large windows, six being on the sides of the auditorium and two on the front of the church. Next to the pulpit, and placed opposite one another, are two windows of rich design and coloring. Two outer borderings are of light apple green and amber, respectively, the wide band next within being a yellow-green glass. A narrow border of deep ruby at either side of the window completes the outer border scheme of the two windows. The field portions of these are of pale amber, paneled with small diamond accents in a rich Bohemian green glass. In the top of the windows are introduced beautiful emblems, one being a crown, this window being erected in memory of Mr. and Mrs. D. N. Patterson, while the companion window has the anchor,

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Enables the rider, by a slight pressure of foot on pedal, to change from high to low gear for hill climbing and difficult roads.

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and is in memory of Rev. Lewis Howard. The beauty of each emblem is greatly enhanced by an enclosing band of deep ruby glass. Surrounding the emblems are artistic leaf scrolls in tones of Bismarck brown and green. The bases show splendid leaf-scroll ornament in varied hues.

The next two windows on the sides show a scheme of ornament and coloring of especial beauty and harmony, the treatment here being after an architectural motif with base, columns and arching top in appropriate tones of brown. The field is given up to rich panel treatment, the glass figuring here being amber and Etruscan brown. A central ornamental feature is of rich leaf ornament with flower formed terminals executed in shades of ruby and pale green. The extreme top of these windows shows a panel of scroll ornament in which are set the emblems, one window with the open Bible in memory of John L. Taggart and Adeline W. Taggart, the companion window having the emblem of the cross and crown, erected in memory of Samuel Curtice and Lenora Swett Curtice. Below these rich panels is executed ornamental scrolls in browns, greens, and soft ruby. The base panel contains the inscription tablet of ornamental design in beautiful colorings. Above the base panel is additional scroll ornament, all rendered in harmonious shades of amber, brown and ruby.

The two remaining side windows are after a design in keeping with the other windows in the church, and carry out the general scheme of color and ornament. Each contains an emblem, one being Easter lilies and the other a sheaf of wheat. The first is the gift of William M. Sweatt and Lydia M. Sweatt, and the latter in memory of Mr. and Mrs. Tyler B. Hardy. The two windows on the front, similar in design to the foregoing windows, contain the emblems, I. H. S. and a harp, respectively, the first in loving memory of Dr. Fred J. Brockway and Etta B. Brockway, and the latter in memory of Warren M. Kempton and Emma Howard Kempton.

In the gable of the church is placed another window for outside effect, the glasses used being light in tone.

This completed series of beautiful memorials reflects great credit upon the makers, Redding, Baird & Co., and represents the highly satisfactory results obtainable in modern church window construction by the judicious use of the many beautiful domestic and foreign glasses now available. By the variation of color in the ornamental features of each window, most pleasing results are secured, and each window is a sympathetic part of the whole series, thereby preserving a unanimity throughout the church. The addition of these splendid windows to the Methodist Episcopal Church building will greatly enrich and beautify that edifice, each memorial also forming most appropriate and fitting tribute to those in whose memory it is erected.



Invaluable for relieving Hoarseness or Loss of Voice, Coughs, Irritation or Soreness of the Throat. In boxes only. Avoid Imitations. *Wm. L. Brown*

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Number 13

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CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

Sir Edwin Arnold Dead

SIR EDWIN ARNOLD died in London last Thursday morning. He was born in 1832, and was the second son of Robert C. Arnold, a Sussex magistrate. He was educated at King's School, Rochester, King's College, London, and at University College, Oxford, where, in 1852, at the age of twenty, he first displayed his literary ability in the poem, "Feast of Belshazzar," which won him the Newdigate prize. After leaving Oxford the young Arnold became principal of Poona College, in India, where he laid the foundation of his subsequent fame as an Oriental scholar. Returning from India, he obtained a position on the London *Daily Telegraph*, of which paper he later became the head. Whatever time he could spare from his journalistic duties he spent in the East, and he emphasized his Oriental tastes by marrying for his third wife Tama Kurokawa, a Japanese woman. His second marriage was fully as romantic — a chance meeting in the British Museum one day with Miss Fannie Channing, daughter of Rev. W. H. Channing, of Boston, resulting in his marrying that lady. When Queen Victoria was made Empress of India in 1877 Arnold was made a Companion of the Star of India, and later became a Knight Commander of the Indian Empire. In 1889 he traveled extensively in the United States. He is survived by six children, one of whom, Edwin Lester Arnold, has achieved fame as an author. Arnold's fame chiefly rests on his poem entitled, "The Light of Asia," which was begun in 1878 and finished in 1879. In 1891 he published "The Light of the World," in which he attempted to do for the life of Christ what he had done for the career of Buddha. "The Light of Asia," of which more than sixty British and eighty American editions have been issued, is regarded as notable for its lofty philosophy and the vividness and reality with which the scenery, climate and the manners of the people of Hindustan two thousand years ago were depicted. For this piece of work the King of Siam decorated Arnold with the Order of the White

Elephant. Sir Edwin Arnold was also the author of "Indian Poetry," "Pearls of the Faith," "The Gulestan," "Poems National and Oriental," "East and West," several volumes of travel, and many miscellaneous writings. In the final estimate of his poetry it will probably be the general verdict that his immense vogue was largely due to the freshness of his subjects, for, while lacking the inventive genius of the great poets, he succeeded above all others in popularizing the philosophy of India. The popularity of "The Light of Asia" may also have been due in part to the fact that Arnold approached the subject from the standpoint of the Christian rather than the Buddhist religion, for the influence of the Gospel of John is observable in even those passages which are supposed to be most distinctly tinged with the dramatic devotion of the Hindu. The dreamful Arnold looked at Buddhism through a Christian haze.

Free Libraries of Siberia

ALL the chief Siberian towns have free public libraries, although none of them are on a large scale. These libraries are not great in volumage, but contain a large variety of books, many of them having come from the clearing up of the effects of dead exiles, when the volumes which the unfortunates possessed were turned over to the biblioteka. The centre of education and of literary activity in Siberia is Tomsk, where there are three universities, two libraries and a publishing depot for all Siberia. The public library at Tomsk is a "tree-log," brick-faced, double-windowed, cold-proof structure, located near the house of the governor. The chief Russian periodicals are received, so that the institution is both a library and a current-literature reading-room. Irkutsk, in the heart of Siberia, has even a larger library, occupying a substantial brick edifice. The libraries have been assisted to some extent from government funds.

Anglo-Afghan Delimitation Commission

CORRESPONDENCE has been in progress between the Indian and Afghan Governments with reference to the delimitation of that portion of the Indo-Afghan boundary which adjoins the Mohmand country, and a joint commission will shortly commence that work. Major Roos Keppel, political officer in the Chaiter, will be the British commissioner. The Ameer's Council has selected the Afghan members of the commission. Extensive preparations are being made for the work. Camels and ponies are being collected, and Sayad Ahmad Shah, one of the Afghan commissioners, is on his way to

Kunar to discuss with the tribesmen the question of the frontier settlement. Among those already selected to accompany the Afghan Commission is General Bahawal Khan, an experienced officer who is noted for having caused trouble on the occasion of a former delimitation. The commission will have with it from 2,000 to 3,000 men. Malik Khwas Khan, who is notorious for his intrigues with the discontented tribesmen, and whose idea is that the Afridis should claim the protection of the Ameer, is authorized to make what arrangements he chooses with the tribes on his section of the boundary. In a secret letter it is said the Afridis have invoked the assistance of the Ameer, as they do not wish to serve or obey the "infidels."

Buenos Ayres to New York by Rail

CHARLES M. PEPPER, appointed by President Roosevelt a commissioner to carry out the recommendations of the Second International American Conference held in Mexico two years ago with regard to the Pan-American Railway, has submitted his report to the State Department. Commissioner Pepper spent a year in visiting the various countries interested in the proposed railway. His inquiries covered the general subject of trade opportunities that would result from railroad building, as well as actual railway construction. The report states that this project of an intercontinental line is receiving much encouragement. At the present time 4,800 miles of railway are lacking, and the estimated cost of construction of these links is \$150,000,000. Commissioner Pepper mentions five specific causes which have contributed to advance the intercontinental project — progress at both ends of the route, as shown by simultaneous action by Mexico on the north and the Argentine Republic on the south; the settlement of disputed boundaries and other vexed questions; the law passed by the Chilean Congress for the tunnel through the Andes (which will enable the long-deferred through railway connection between Buenos Ayres and Valparaiso to be made); legislation by several of the republics with a view to offering greater inducements for foreign capital to engage in railway construction; and the definite determination of the Panama Canal question, which is expected to be beneficial both in the stability which will result from the influence of the United States on the Isthmus, and from the overflow of private capital into railway enterprises. Full accounts are given in the report of the railway projects in the various countries of South America and the concessions in force, as well as the inducements to capital in the way of government guarantees and subsidies and

exemption of railway material from customs and internal taxation.

Dangers of Submarine Navigation

THE recent loss of the English submarine boat, which was struck by a merchant steamer while maneuvering under water, constitutes the first serious accident which has occurred since the beginning of under-water experiments, but possesses no little significance with respect to the future of submarine construction. The accident cannot fail to stimulate inventors and builders. The greatest weakness of the submarine hitherto has lain in the inability of its navigators to see. Every now and then it must rise to the surface in order that the helmsman may get his bearings. Every such exposure gives opposing battleships the opportunity to concentrate their fire upon the projecting periscope of the sub-surface boat. A new danger now appears, even in time of peace, from the prows or keels of swiftly-moving and often deep-laden merchant steamers. Inventors will find a free play for their ingenuity in perfecting some apparatus — possibly involving the utilization of sound waves under water — which will safeguard in future the submerged submarines.

Abrogation of the Bates Treaty

THE recent repudiation of the Bates Treaty with the Sultan of Sulu, on the ground that it was merely a *modus vivendi* and executive agreement, has, by a bold diplomatic stroke, relieved the Administration of the serious embarrassment of seeming to recognize polygamy and human slavery. The so-called treaty, which was signed August 20, 1899, provided salaries for the Sultan and certain of his dattos, while it recognized American sovereignty over the islands; but in view of repeated violations of the terms of the agreement — nearly all of the dattos having taken up arms against the United States — this Government decided to annul the treaty. The extrication of the Administration from this dilemma has been due in large measure to the diplomacy of Secretary of War Taft. The Sultan of Sulu has now accepted the abrogation of the treaty — and indeed all along expected this move on the part of the United States Government.

Japanese Biological Research

THE contributions of Japanese scientists to biology during recent years have been numerous and important. Biology is a branch of study demanding great patience, manual dexterity, and a refinement of technique which are quite characteristic of the Japanese, who in their knowledge of pathogenic micro-organisms are crowding hard the German and French experimenters, and may even claim to be superior to investigators in the United States and Great Britain. Kitasato, a Japanese, several years ago segregated and described the specific germ of tetanus, and was admittedly the first to do so. This discovery was followed by the preparation of a tetanus antitoxin which has proved very useful. Another Japanese scientist, Shiga, has discovered the

bacillus which is chiefly responsible for dysentery, so fatal to soldiers in war time. Still other contributions of great value to biological knowledge have come from Japan, and the end is not yet.

Juvenile Offenders in France

FRANCE deals sternly with juvenile offenders. While for a minor under fifteen years of age the maximum penalty is an imprisonment of one month, for offenders over that age the magistrates may decree a sentence of six months. Solitary confinement is imposed on all these offenders — a most cruel and pernicious method in the case of the young. The prison in which the young culprits are incarcerated is in a very undesirable situation, opposite the Grande Roquette, where until recently the guillotine was in frequent use. The Petite Roquette where the young "criminals" are confined is curiously constructed with detached cells in circles like spiders' webs. Six wings radiate from a central spot on which stand the chapel and the school. The schoolroom is fitted with two hundred little cells placed in an amphitheatre, from which the teacher can be seen while every other cell is entirely invisible. The lesson is given amid profound silence on the part of the pupils, only the voice of the teacher being heard. Painfully severe and ill-advised as is the French prison system, very admirable work — due in the first instance to private initiative and now supported by the State — is carried on for the released prison child. Orphans, children abandoned by their parents, or those whose family circle is vicious, are sent to an agricultural colony, where they receive a moral, religious and technical education, carried on simultaneously with a healthy, open-air life in the fields. All are kept in the colony until they are thoroughly fitted for freedom and independence. In these colonies some of the youth are trained to agricultural work, others learn trades, and others still are prepared to enter the French Navy or mercantile marine.

War in the Far East

NO news has yet been received of any serious collision between the Russian and Japanese land forces. The Japanese are forming a base on a large scale at Ping-yang. Disembarkation has continued briskly at Chinampo, and the road from Chinampo to Ping-yang is being reconstructed in order to admit of the easy transportation of supplies. At Wiju the Russians are forming a strong base, having fortified both sides of the river and taken up a strong defensive position on the road from Unsan. The Japanese outposts have reached Unsan, but beyond Ping-yang there has been little activity. The Russian troops, are, however, south of the Yalu in much stronger force than was at first supposed. Two strong Russian detachments have been plundering the region around Anju. The Japanese House of Representatives last Friday listened to a significant speech from M. Yamamoto, the Minister of Marine, in which he declared that the war will be long. The House passed without a dissenting voice a vote of thanks to Vice Ad-

miral Togo and his officers for their distinguished services.

Korea has formally declared the port of Yongampo open to the trade of the world. It is thought that had this been conceded in January last, the course of events would have been altered radically, but the repeated representations of the British and Japanese Ministers were nullified by the threats of M. Pavloff, the Russian Minister, and by the distribution of Russian gold. Russia, under cover of her timber concession, occupied Yongampo. Japan was irritated by this intrusion upon her acknowledged sphere of influence, and the question of the opening of this port did more than any other single cause to precipitate the war. Marquis Ito, at a dinner at the Foreign Office in Seoul last week, made a speech which greatly impressed the Koreans. He traced out step by step the emancipation of Japan from Orientalism, and declared that the Koreans, if they would but have done with self-seeking, might benefit from Japan's hard-won experience, contribute to the advancement of Korea along similar lines, and so enable Korea to retain its national independence, which otherwise would inevitably be merged into one of the empires now contending in Korean territory. The Russian troops are in good health and spirits, but Russia is having difficulty in raising the \$500,000,000 estimated as being needed for the first ten months of the war.

Admiral Togo last Sunday made another desperate attempt to "bottle up" Port Arthur, but, according to the Russians, scarcely succeeded. The Russian torpedo-boat destroyer, "Silni," attacked the approaching fireships, and disabled some of them, and subsequently engaged in a fierce fight with the Japanese torpedo boats. At daybreak Admiral Makaroff with his fleet steamed out to engage the enemy, but Admiral Togo withdrew. The repeated attempts of the Japanese to block the entrance of the harbor of Port Arthur are thought to indicate their intention to prepare for a heavy landing of troops, to act as a flanking column, at some point, in the Gulf of Liao-Tung. The Japanese appear to have concluded that it would be undesirable just now to make a direct frontal attack on Manchuria from Korea against the whole Russian Army.

Petroleum Exports in 1902

THERE are remote towns in various parts of Asia where the name of America is hardly known save as it is indicated on the tin boxes containing petroleum that are imported from the seaports and hailed with delight as vehicles of light and warmth. For over ten years the export trade in petroleum has been increasing steadily and rapidly. In 1902 the exports of petroleum and its products from the United States amounted to 1,064,233,601 gallons. In 1902 there was, however, a considerable falling off in the exports of naphtha and illuminating products, as compared with 1901, and an increase in the amount of crude, lubricating and residuum products exported. The great increase in the crude production is in the fields of the Southwest and West — 18,430,353 gallons of crude petroleum being exported in 1902 from Texas ports — a quantity that represented nearly 13 per cent. of the total exported from all ports.

THE HIDDEN HOPE

HOPE that is seen, according to the great Apostle, is not hope at all. The bright anticipation of tomorrow's pleasure or fulfillment is already half realization, but true hope looks forward to some blessedness that may be far distant and difficult of attainment. It is hidden deep within us. The careless observer will never see it. Through the dark, unpromising days souls go on cherishing a divine patience of anticipation, even an assurance, of some far-off good. Their courage often mocks disappointment and pain and disaster, and is one of the sublimest testimonies to the real nobility of human nature.

Something of fear must accompany it. Coleridge has subtly expressed it in the famous lines :

"And hopes, and fears that kindle hope,
An undistinguishable throng."

They do not only kindle hope, but they are the real spur to effort. Without a measure of fear, hope would be a cheap and easy thing. The struggle for fame and fortune and health may not succeed, but this possibility is our best incentive to strenuous endeavor. Everything is in the way, perhaps. How shall this dream be realized or that goal reached? Thousands are out in the deep, the night around them and over them, but some time they have had a glimpse of the shore, and they live by the hope of reaching it hereafter. Everything can be borne so long as this vision of a future remains.

But if the earthly hope is hidden, how deep within us must lie the hope of immortality. Is there, indeed, any resurrection? In late autumn, when the leaves fall, and the grass grows brown and sere, Nature seems to have reached her end. Through the long night of the year the naked trees give no promise of renewal. The stark, snow-bound hills and fields speak of nothing but death. Rivers and lakes, and, during the past season, even the ocean-harbors, lie silent in their beds, vast masses of solid steel, where the flow of life again seems incredible.

But there is a mightier force than that of frost. Deep at the heart of all this wintry silence and seeming death is the hope of spring. Life persists in the trees and lakes in their blackest night, and bides its time for liberation. The winds of March and the April sunshine will set it free.

The soul of the believer in Christ sees death's dark night before it without dismay, for it has watched the morning dawn ages ago upon one Life that seemed to have gone out in utter darkness. That supreme vision is its ground of hope. Without it, it could still dream of a future, for that is a divine instinct in us, which the history of humanity proves. With it, it can lay hold on that life with deep conviction and strong assurance, whatever natural fears may beset its human weakness and limitation. Heaven and immortality are real possessions that sorrow and sickness, poverty and death, hide from us for a time, but cannot destroy or alienate from us. The Easter morning with its glorious triumph and solemn joy dawns on every soul that has kept the patience of hope through our earthly night.

NOLI ME TANGERE

THE words of the risen Master to Mary, "Touch Me not," have a deeper significance than their literal meaning alone expresses. They gather up all the mystery, all the uniqueness, and all the divine value of the Easter event. We dare not come near the resurrection of Jesus in identically the same spirit with which we touch and handle the common events of history; our human hands are weak and all unworthy to be laid upon the matchless fact of the resurrection of Christ. When we seek to grasp it in the clutch of curiosity or criticism there is something in the event itself which says to us, as the Risen One said to Mary: "Noli me tangere."

On the gray walls of a little cell in the monastery of San Marco in Florence, Fra Angelico painted one of his exquisite frescoes, the scene of which is this very meeting between Mary and the risen Christ in the garden. Centuries of time have made the colors even softer than they were when this painter-monk wrought his pigments into the wet plaster. The majesty of the figure of Christ in comparison with that of Mary has not been obliterated by time. His figure has a supernatural dignity, grace, and strength about it which one discovers and appreciates instinctively. It does not require any word from those calm lips in order that we may hear the Lord saying to His servant, "Noli me tangere;" the whole composition says it more clearly than words ever could.

So there is something about the whole matter of the death and resurrection of Jesus which does not allow handling with the common, harsh touch of men. After the narratives in the Gospels have been criticised; after all divergences have been noted and all correspondences tabulated; after the results of analysis have been put into the form of a historical proposition, there still remains a certain dignity and power about the resurrection which says calmly to critical investigation, "Noli me tangere." How many historians have put their hands to the facts; how many critics have laid hold of the narrative! They have shown it to be an event inconsistent with natural law and imperfectly attested by authentic witness; yet never before in all human history have so many persons kept a confident Easter as will keep it this year. The divine quality in the event has defied the harsh handling of human minds.

This divine quality of the resurrection is only a consistent part of the entire character of Jesus, which, in the fine phrase of Bushnell, "forbids His possible classification with men." When the historian and the critic have done their entire work, whatever their results may be, the risen Christ still walks splendid among hearts that seek and need Him. He escapes their rude handling; He forbids their human grasp. His lips, however, speak the name of each seeking lover, and in the presence of the Living Lord there is peace and joy forevermore. Like Mary we need to hear the Master say, "Noli me tangere," when we become too confident of the power of human hands to comprehend the Divine.

ETHICAL RESURRECTION

THE main proposition of Easter is that Christ has risen. The corollary of this truth of the resurrection is that we, too, shall rise. The happy sentiments and pleasing oratorical flights of fancy which find expression at this time of anthems and blooming flowers are meant to have a practical application in the rising morality, the heightened spiritual stature, of the Christian. It is the glorious announcement of the New Testament that the resurrection of Jesus Christ, who simply could not be holden by death, carries with it the rising of believers. That rising is a spiritual resurrection emphatically, although it incidentally implies a resurrection of the body. Only that soul rises with Christ which enters sympathetically into the spirit of His sacrifice for sins, His ministry for souls, and His ideals for humanity.

Resurrection is not just a point in the past, when the new tomb of Joseph of Arimathea opened to let the risen Christ pass forth; it is not simply an electric, startling experience at some point in the future, when the dead to their own infinite astonishment find themselves instantaneously clothed with immortality; for it is also a daily process of spiritual revivification and moral betterment. The meaning of this resurrection, which is a process rather than a point, is intensely ethical. "If ye then be risen with Christ, seek those things that are above!" No duty could be clearer than this — to realize the fruits of resurrection in the activities of the daily life. Jesus Christ who rose means that the man in the believer should rise. The goal of resurrection is a perfected humanity, in the roundest, richest sense. Any other idea of resurrection than this is less than the ideal and beside the mark. For a man to rise with Christ means that ultimately every power in that man's nature springs into eternal bloom and every God-given faculty receives its fullest development in communion with Him in whose presence is fullness of life forevermore.

THE SOCIALIZING OF RESURRECTION

RESURRECTION has both an individual and a social reference. To rise with Christ means for the redeemed individual a forsaking of the things which are lower and transient and an alliance with the interests which are heavenly and eternal. In this sense any Christian can rise now — for resurrection is meant to work as an invigorating and uplifting force in all the processes of daily, practical life. It is an energy as well as an event; it is distinctively an ethical as well as a spiritual interest. The man who says a true thing when he might have spoken a false word, is resurrected to that extent. The individual who does an honest thing at cost to himself rather than a dishonest deed at the cost of others, or the man who utters a brave word which lifts him to a cross instead of uttering a parrot-like repetition of the popular cry which buys or brings the gold of the Herods or the Pilates, not only is a candidate for final resurrection, but is as well an exemplar of the resurrection so

far. There are all about us in the world numbers of redeemed individuals in whose psychological processes are constantly at work so many little resurrections.

These miniature, individualized foregleams of the great final rising from the dead blend into the larger picture of a general social quickening. The redemption of the individual is at the base of the reclamation of society and the State. Resurrection is a spiritual fact which tends to a sociological expression. Primarily an individual experience, it becomes ultimately a social effect. This socializing of the resurrection, so to speak, has been at work in the world from the times of the apostles until now, nor has the power of the resurrection yet ceased. Jesus Christ is today, by His inspiring ideals and quickening grace, making both individuals and institutions to live again. For resurrection is a power which ever presses toward finer, freer, fuller manifestations of itself. It requires successive restatements in terms of the twentieth and of every other century until the end of time; nor will that "end of time" be the *finis* of life, but will the rather prove to be the genesis of a greater godliness, a more than millennial perfection, which will prevail forever as the consummate realization of the glorified church of Christ and of a completely Christianized society.

Will This War Bankrupt Russia?

THE present war involves so many interests vital to a large part of the world and to the progress of the kingdom of God, and vast sums of money are so essential to modern military movements, that the question proposed above is one of the very deepest concern. It is anything but easy to ascertain the exact facts in such a matter, but a distinguished writer, O. Eltzbacher, in the last number of the *Nineteenth Century*, writes with so manifest a grasp of the situation and marshals so many unquestioned figures in proof of his propositions, that we are much disposed to think his statements worthy of credit. If they are, Russia is not far from financial collapse and is wholly unable to conduct a long war; her position is precarious and almost desperate. Her budgets, which give the impression of great prosperity, and pretend always to show a surplus, are fallacious, according to this authority, constructed to deceive. He shows unmistakably that the condition of the Russian peasantry is pitiable in the extreme; that they are chronically underfed and periodically starving; that agriculture is decidedly deteriorating, while at the same time taxation is increasing and arrears of taxation accumulating. The Russian bureaucracy has at last come to recognize and openly confess that it is impossible to wring more money by direct or indirect means from the poor moujik who, in the end, has to pay for Russia's costly policy by going without his food. The peasants are habitually underfed, and if they were allowed to eat their own food Russia would speedily be bankrupt. The foreign trade has wofully fallen off in the last twenty years, the imports being only a little more than half what they were, and the exports having greatly decreased. The yearly expenditure is two and a half times what it was, and the national debt has enormously increased. The manufacturing industries are few, and are languishing because of the poverty of the agricultural

population, who are wholly unable to furnish a home market.

The endeavor to force a way to foreign markets has brought on this disastrous war. Russia has borrowed from France more than fifteen hundred millions of dollars, and has squandered most of it on unproductive objects which flattered her vanity but have brought her to the verge of ruin. She has wasted her substance and mortgaged her future. "Russia's position," says this writer, "is like that of a nobleman who has a large but utterly neglected estate and a house that is falling about his ears, who is deeply in debt, who pays one lender by borrowing from another, who sees his debts steadily mounting up towards the point at which ruin becomes unavoidable, and who desperately makes the most fantastic attempts at making money, hoping to disentangle himself." According to the calculations of M. Roche, formerly French minister of commerce, as noted by the *Boston Transcript*, "when Russia has got over the first expense of the war, the daily cost for her army and navy will be from \$1,500,000 to \$1,750,000 as long as she has to fight only in the Far East. Taking the larger figure, it will require the wages of about 7,000,000 Russian laborers to meet this daily burden."

If this is a correct picture of the case, the war cannot continue for a very great while; terms of peace will be arranged at the first good opportunity. Japan may have the credit of puncturing another balloon, and the world will soon breathe more freely, released from its fear of the crushing domination of this despotic power.

Bates Family

THE HERALD has within the last few months made reference to several families which have been largely represented in the Methodist ministry of New England. To this list another name may properly be added—that of Bates. The ancestor of this family was Lieut. Levi Bates, of Cohasset, Mass., an officer in the Revolutionary Army, who removed to Springfield, Vt., during the boyhood of his sons, Dexter and Lewis. From him the following Methodist ministers have descended:

1. Dexter Bates, who entered the New York Conference in 1804, and had appointments in Vermont, with one year in New York State, till 1809, when he located, but continued as an efficient local preacher in Vermont till his death in 1845. He had wide popularity as an officiator at funerals, and as a preacher at camp meetings he was sought even beyond the bounds of the State.

2. Lewis Bates, a younger brother of the above, entered the New England Conference the same year, and continued in that and the Providence Conference, into which he fell by the division, until his death in 1865, with the exception of the years 1813-1817, in which he held a local relation, but preached with nearly as much regularity as while a member of the Conference. He had the unique experience of filling Conference appointments in each of the six New England States without changing his Conference relation. For some time he was a co-laborer with Father Taylor, the famous sailor preacher, and once at least was detailed by him in a time of disturbance as a "defender of the faith," on account of his great physical activity and strength. At other times his wit was his successful weapon of defence. Hundreds claimed him as their spiritual father. He was greatly assisted in his ministry by his wife, Elizabeth Webster, who was remark-

ably gifted in prayer, and whose fervid eloquence subdued many a stubborn heart.

3. George W. Bates, son of Lewis, entered the New England Conference in 1835, and continued in the regular work till his death in 1851. He was an earnest and successful preacher, and his labors were attended by extensive revivals. At Winchendon his labors were blessed with the most extensive revival the town had ever known. It is said that every person between the ages of seven and seventy years sought the Lord. At Spencer he received to the church one hundred adults in one day. He died at Eastham camp-meeting, as his friends believed, from overwork, and was buried at Waltham, his last charge.

4. Otis H. Bates, son of Lewis, a local preacher for twenty-eight years, and practically such for several years before there is record of his having formal license. He was of the old time type, preaching generally every Sabbath and frequently twice. He was the leader of the North Dighton Praying Band, which led in many revivals in that and neighboring churches, and which gave to the New England Southern Conference three efficient preachers.

5. Lewis B. Bates, D. D., son of Lewis, a member of the Providence and New England Conferences since 1851, and a local preacher before joining Conference, is too well known throughout New England to need characterization at length. He is one of the best beloved and most honored of Methodist ministers in New England.

6. George H. Bates, son of George W. and grandson of Lewis, thirty-five years in the ministry and a member of the New England Southern Conference since 1870, has been the popular pastor of several important churches, and presiding elder of Norwich District for the full term of six years.

7. Lewis Bates Coddington, son of the late James H. Coddington, of North Dighton, Mass., and grandson of Lewis Bates, a member of the New England Southern Conference since 1883, with the exception of a year and a half in the Maine Conference. He has successfully filled a good class of appointments, and is now pastor of the church at Bridgewater.

These seven men have had an aggregate of 262 years of ministerial life in Conference and local relations.

To this list may well be added the name of John L. Bates, the son of Lewis B., the grandson of Lewis, and the honored Governor of the State of Massachusetts.

PERSONALS

— Mr. J. Hudson Taylor has retired from active control of the China Inland Mission, after fifty years' continuous service.

— Rev. Charles A. Littlefield addressed the "Atlanta Club" on the evening of March 30, upon "Philanthropy for All."

— President E. H. Hughes, of De Pauw University, spoke to 2,000 men in Washington, Ind., recently, on "The Modern Nicodemus."

— Prof. F. C. Lockwood, of Allegheny College, will lecture at Chautauqua this year on representative American authors, and will speak on Hawthorne on the 100th anniversary of that author's birth.

— Bishop John H. Vincent reached New York city on the "Kaiser Wilhelm der Grosse," March 23. He presides at the session of the Maine Conference at Rumford Falls, Me., this week. After his four years' absence abroad he will receive heartiest "welcome home" everywhere.

— The *California Christian Advocate* of last week says: "Mr. I. H. LaFetra, of the Santiago College, Santiago, Chile, South

America, one of our most successful missionaries in that field, and brother to the late lamented M. H. LaFetra of Los Angeles, expects to visit the General Conference in Los Angeles in May."

— Bishop Cranston arrived safely in New York, March 21, having completed the examination of our work in Porto Rico. He presided at the Newark Conference beginning March 23.

— Rev. Dr. James Simester, president of the Anglo-Chinese College, Foochow, China, will preach at St. Mark's Church, Brookline, Sunday, April 10, at the morning and vesper (4.30) services.

— Rev. Dr. Henry Tuckley, so well and pleasantly remembered, especially as the close friend and biographer of the late Rev. Dr. W. N. Brodbeck, is unanimously and heartily invited to return another year to his large church at Oneonta, N. Y.

— Rev. J. N. West, wife and four children arrived in San Francisco on Friday, March 11, from Lucknow, India. Mr. West went to India in November of 1892 to take charge of the Reid Christian College in Lucknow, one of the largest institutions of learning in the British Indian Empire.

— William Hathaway Stiles, who died in Brooklyn, N. Y., March 19, in his 79th year, was for forty years a member of the firm of Halsted & Stiles, importing cloth merchants. He was an honored business man, an enthusiastic worker for missions in the Methodist Episcopal Church, and a member of the American Bible Society.

— It is said of John Morley, now best known as the biographer of Gladstone, that he neither rides nor cycles, nor motors nor fishes. His only pleasure is music. Like the late Canon Liddon and like Algernon Swinburne, he is very fond of cats, and can no more withstand the temptation to stroke a stray cat than can some women to pat a strange baby.

— Miss Helen Miller Gould recently gave a reception at her beautiful home in Fifth Ave., New York city, to nearly a hundred soldiers, representing various departments of the service and members of the Army Branch of the Young Men's Christian Association. A number of military men were present. The house was decorated with flags and the set of colors presented to Miss Gould by the sailors of the U. S. S. "Raleigh."

— Dr. Conrad Wesselhoft, for nearly fifty years a homeopathic physician of Boston, professor in the Boston University School of Medicine since its establishment, and a leader in his school of medicine, celebrated his 70th birthday at the Hotel Somerset on the evening of March 23. He was presented with a silver loving-cup from professional associates, and a purse of over \$2,000 in gold. Dr. Wesselhoft is the only surviving member of the original faculty of the Boston University Medical School.

— Dr. John D. Young, proprietor of Young's Hotel, Winthrop, died suddenly in the hotel on March 25. He was born in 1841, in Corinna, Me. He served in the Civil War in a Maine regiment, but was invalided home after a few months' service. Later he was graduated at the Eclectic Medical College, and practiced in Lawrence and Boston. He gave up his practice when he established his hotel. He was a member of Tremont St. Church, this city, and formerly of Garden St., Lawrence. He was a Freemason, a member of the Odd Fellows, Royal Arcanum, G. A. R., and for two years past has been supreme commander of the United Order of the Golden Cross. A wife survives him. The funeral services occurred on Monday, Rev. Charles Parkhurst, a former pastor, officiating.

— Rev. Leon E. Bell, of the New England Conference, after closing a very successful year as acting or associate president of Vashon College, Burton, Washington, was elected to complete a term of five years' service in the same position. The leave of absence granted him for that period he is improving in philosophical and pedagogical work at the University of California, Berkeley. Mr. and Mrs. Bell will visit Southern California early in May, attending the General Conference, and return to Washington in time for Commencement in June. He will devote the summer to a tour of the State in the interests of the College.

— Friends of Miss Mary Reed, of India, will read with gratifying interest this letter from her father, which appears in last week's *Pittsburg Christian Advocate*: "Mary has been granted a furlough for eighteen months for a rest. Not that she is ill; only tired, and needs a rest. She is on her way to Palestine, to be gone a year, having sailed from Bombay, Feb. 15. We are hoping she will come home before her return to India. It is wonderful how her health has improved. There has not been any outward mark of the dread disease on her for eight years. She says she never had better health in her life. She has been visiting Miss Harvey and Mrs. Dr. Scott, missionaries down on the plains. They made no difference with her from their other guests; she is not isolated from any one. An assistant was procured to take her place at the asylum during her absence. How good the Lord is to her, and to us!"

— Mrs. G. W. Starbuck, of Bournedale, a niece of Bishop Mallalieu, died very suddenly, March 21. She was at church the previous Sunday, felt slightly indisposed during service, alarming symptoms appeared in the evening, and death came the next morning at 10 o'clock. The funeral took place Wednesday. Rev. James Biram had charge, and delivered a very appropriate address. He was assisted by Rev. E. W. Goodier, a former pastor. The Bishop and a large number of relatives and friends were present on the sad occasion. An irreparable loss has come to the church at Sagamore, for the deceased had been for many years a member of the New Bedford District Epworth League cabinet, president of the Epworth League, superintendent of the primary department of the Sunday-school, a steward, and a most faithful and devoted Christian. She leaves a devoted husband and a heart-stricken mother, with a large circle of loving friends, to mourn their great loss.

BRIEFLETS

The reports of our patronizing Conferences, with the appointments, must have the right of way for the time being in our columns.

We heartily agree with the *Universalist Leader* when it says: "It is not bigotry to be true to your church any more than it is bigotry to be true to your home."

That is a timely and illuminating contribution, by Elizabeth C. Northup, on "The Correlation of Music with General Studies," in the *New England Conservatory Magazine* for March.

Very suggestive and helpful are the two little booklets of "Inductive Studies in Acts" and "First Samuel," prepared and very neatly published by Rev. Henry L. Wriston, of Asbury Church, Springfield. These booklets have been put to a practical test by Mr. Wriston in Bible study with

the young people of his church, with very encouraging results. The author says: "I find the method of sending the student to the Biblical material to find answers to well-selected questions the most fruitful in results. Young people will study the Bible if they have some one to lead them."

Although an account of the enthusiastic mortgage-burning at Wesley Church, Salem, was in type and ready for press, it was withdrawn at the last moment for very special reasons, that will be evident in the next issue.

The Central Congregational Church of Brooklyn is trying to raise before April 10 a Jubilee Fund of \$50,000, marking the fiftieth year of the existence of the church. It is the plan of the pastor, Rev. Samuel Parkes Cadman, D. D., and the committee at work in raising the fund, to have it all paid in by April 10, the Sunday after Easter, when services in commemoration of the jubilee will begin and continue for several days.

Dr. George B. Smyth, of San Francisco, field missionary secretary, in a letter just received, says:

"Do not allow the readers of the *HERALD* to forget that there is to be a big Missionary Convention here just before General Conference. It begins April 23, and closes on the first of May, and, I think, will be marked by an extraordinary program. We shall have with us Bishops Thoburn, Warne, Warren, Moore, Hartzell, Fowler, Goodsell, Joyce, and Vincent; missionaries from China, Korea, Japan, Mexico and India; and men like Dr. A. B. Leonard, Dr. J. R. Day, and others. The convention will be held in San Francisco, the greatest city on the Pacific Coast, the gateway to the Orient and the coming commercial metropolis of the United States. We are doing our best to create a strong pro-missionary sentiment on the Pacific Coast. We would like to have as many Eastern people as can, come here on their way to Los Angeles, and stop off here three or four days for the convention."

Those words of President Eliot in response to the expressions of generous and enthusiastic consideration on his 70th birthday should be noted by "time-servers" who are so careful not to speak or act out of harmony with prevailing thoughts and currents. Dr. Eliot said: "I have been like a real New Englander, somewhat aggressive, I fear. In the first twenty years of my service here I was generally conscious of speaking to men who, to say the least, did not agree with me."

The temperance movement is not limited, as some people perhaps think, to America and England. The Women's Temperance League of Vienna, for example, is sending out hand-carts laden with hot non-alcoholic beverages, with the object of keeping the working-men out of the public houses. At many other points on the Continent temperance work is being carried on energetically in very practical ways.

In the course of an address delivered recently before the Alumni Club of Union Theological Seminary, New York, Dr. L. H. Canfield, the librarian of Columbia University, declared that the conception of a church militant is preferable to that of the church protestant, and far better than the condition of a church dormant. As to this last proposition, there will be general agreement. It is a question, however, whether a true church militancy does not frequently involve and require as a constituent element a kind of a persistent protestantism. Controversialists, indeed, protest too much, but many a Christian

might with propriety protest for principle much more than he now does.

The Eastern Swedish Conference, in session at Brooklyn last week, elected the following delegates to General Conference: Ministerial — Charles J. Wigren; reserve, Henry W. Eklund. Lay, Adolf O. Corlson; reserve, Francis O. Dahlquist.

The credence accorded to Christian teaching among heathen communities is often proportionate to the celerity with which that testimony is brought and the urgency with which it is presented. A missionary in India met a man upon the streets of Sambalpur and enlarged upon the claims of Christianity. The man addressed replied: "Sir, I doubt the truth of your 'good tidings' — you have been so long in bringing them." In spite of all delays in bringing the Gospel to the notice of the heathen world, the evangel of Jesus still remains "good news" for mankind. It is the uplifting force, the resurrecting energy, which alone saves history from its own undoing and makes all civilization and culture possible.

The Baptist denomination now owns and runs six finely-equipped chapel cars, yet these are not considered to be enough to meet the demands of the growing work. The chapel car missionaries are a very live and efficient band of workers. Through their labors 122 churches have been organized, 105 meeting houses secured, 118 pastors settled, and 225 Sunday-schools formed.

Pastors in America who preach frequently to long rows of empty pews, and do not observe any great alacrity on the part of the public to crowd into the church edifice, may at least congratulate themselves on the fact that they are not exposed to that peculiar kind of peril which beset on a recent occasion Bishop Tucker of Uganda, Africa, who had a narrow escape from death by the collapse of a building upon which the natives, presumably in their zeal to hear the Word, were pressing!

The late Herbert Spencer devised a padded ear covering, acting with a spring, which he applied to his ears or took off at will, to protect himself against noise, or to render uninteresting conversation inaudible. Curiously enough, the Parisians are now using a similar device, in the shape of a little scientific toy called the "antiphone." This is an instrument tastefully constructed of ivory or tortoise shell, resembling in appearance a pair of sleeve links, which can be inserted in the ear, thus deadening noise, and remaining practically invisible while in use. Whether the use of the antiphone injures the delicate mechanism of the ear in any way is not stated. In such an event the antiphone would be rather too antiphonal.

A good brother was passing along the road one day reading his New Testament, when a friend coming up accosted him with the question: "What's the news, sir?" "Jesus died for sinners — the best of news, brother!" was the unexpected reply. "That Jesus died is indeed the 'best of news' so long as it is coupled with that other announcement that Jesus rose again, and that believers shall rise with Him. It would not be good news simply to read in the New Testament an obituary of Jesus. A dead and forgotten Galilean could do nothing for us. The glad tidings come in when it is understood that the atoning death of

Jesus Christ as an historical fact was quickly followed by His resurrection, and that the forensic act of the forgiveness of sins is complemented by a free endowment with fullness of life and power from on high.

GENERAL CONFERENCE DELEGATES

New England Southern Conference

Ministerial

WILLIAM IRVING WARD was born in Acushnet, Mass., Nov. 13, 1857, and was graduated from the New Bedford High School in 1878. In 1879 he entered Boston University School of Theology, and took a special course for two years. He was received into the Acushnet Methodist Episcopal Church in 1871 by Rev. E. A. Lyon, made a local preacher in 1875, admitted into New England Southern Conference in 1881, and was made a presiding elder in 1902. He is a strong and logical thinker and preacher, with conservative tendencies. For the past few years his advancement has been steady, and the Conference has been aware of his valuable qualities in various positions and offices he has held.

STEPHEN OLIN BENTON belongs to a long line of Methodist preachers, his grandfather and father having preceded him in membership in the New England Southern Conference. He was born in Middletown, Conn., April 30, 1849. He was educated in the Providence High School and East Greenwich Academy. He received from Wesleyan University the honorary degree of A. M. and D. D. In October, 1884, he was received into the Broadway Methodist Episcopal Church, Providence, made an exhorter in 1886 and local preacher in 1867 at Stafford Springs, received into Conference in 1870, and made presiding elder in 1890-5 and 1901-2. He was elected secretary of the Annual Conference in 1885, and continued in office until August, 1902, when he was elected recording secretary of the Missionary Society. This is his fourth election to General Conference, in three of which he led his delegation.

ANDREW J. COULTAS was born in New York city, August 26, 1853. He was graduated from Wesleyan University in 1880. He was received into the Willett Street Methodist Episcopal Church, New York, in 1870, made an exhorter in 1874, a local preacher in 1875, a member of New England Southern Conference in 1880, and a presiding elder in 1902. Mr. Coultas has been prominently connected with the deaconess work from the beginning, and was president of the Rhode Island Temperance League for several years. He has been a student of the best religious thought, and as an essayist himself takes high rank for broad-minded treatment of religious, and especially Methodist, problems. He was a member of the last General Conference.

JAMES I. BARTHOLOMEW was born, Jan. 24, 1857, in Lodi, Wisconsin. He was graduated from Lawrence University in 1884, and received the degree of A. M. *in cursu*, and has since received the degree of Ph. D. for designated work. He was received into the Lodi Methodist Episcopal Church in 1870, admitted into West Wisconsin Conference in 1883, and made presiding elder in New England Southern Conference in 1901. He was a member of the last General Conference, and held an influential position on important committees. Mr. Bartholomew is a man of strong convictions and generous sensibilities. His ability as a bright and trenchant speaker is easily recognized, and as a debater he has more than usual endowment.

Lay

ROBERT F. RAYMOND was born in Stamford, Conn., June 15, 1858. His brother is President Raymond of Wesleyan University. He was educated in the New Bedford High School, at Wesleyan University and Harvard University, and received the degree of LL. B. from Harvard Law School. For twenty years he has practiced law in the city of New Bedford with increasing success and lucrative practice. He has held the offices of steward, trustee, and Sunday-school superintendent in the local church. He is a member of the County St. Church, New Bedford. For nine years he was president of the Y. M. C. A., during which time the new building was erected at a cost of \$84,000, all of which is now paid for. Mr. Raymond is a valued member of the Boston Wesleyan Association. He led his delegation in 1900.

JOEL H. REED was born in Eastford, Conn., Jan. 10, 1850, but was brought up in the town of Union, Conn. He was educated in the high schools and at Monson Academy (Mass.). His chosen profession is the law, to which he has diligently applied himself, and is now recognized as an authority in his State. He has been State's Attorney for Tolland County for over ten years, and has just been elected judge of the Superior Court, and will take his seat on the bench, Nov. 6, 1901. As a most loyal Methodist complimentary things are heard on every side. For many years he has been a steward in the Stafford Springs Church and a teacher in the Sunday-school. He has lived in the town of Stafford about thirty years, and in 1901 represented the town in the legislature, being on the committee on Judiciary.

HENRY A. FIFIELD was born in Little Compton, R. I., Nov. 16, 1850. He was educated in High School, at East Greenwich Academy, and at Mowry and Goff's English and Classical High School, Providence. His grandfather, Rev. Moses Fifield, was received in the Annual Conference in 1816, the Minutes of which are now in Mr. Fifield's library. Mr. Fifield holds a confidential capacity in the great firm of B. B. & R. Knight, Providence. He has been with them since 1872, and knows the cotton manufacturing business from the beginning. He was Sunday-school superintendent at Centerville for eighteen years, and is now a steward in Mathewson St. Church, Providence. He has held the presidency of the Providence board of managers of the Deaconess Home since its beginning. He has been vice-president of the City Evangelization Union, and has been the life of that organization, doing almost all the executive work. He has been treasurer of the Conference board of trustees for eight years, and director of the Y. M. C. A. for twelve years. He was a delegate in 1900.

COSTELLO LIPPITT was born in East Killingly, Conn., Dec. 12, 1842. His father was Rev. Norris G. Lippitt, a local preacher famous through Eastern Connecticut for fine sermonic ability. He served many churches while doing a banking business for support. He was the founder of our church at Danielson, and served all the Norwich churches. Mr. Costello Lippitt is married, and has been in the banking business forty years, twenty-six of which he has been treasurer of the Norwich Savings Society, the assets of which are now over \$16,000,000. He was graduated from Wesleyan University in 1864, is a member of the General Missionary Board of New York, president of the Board of Conference Home Missions, president of board of trustees of Trinity Church, Norwich, and has been Sunday-school superintendent for thirty years, and is now in office.

JOSEPH'S NEW TOMB

REV. DAVID H. ELA, D. D.

A tomb that darkened earth and sky
With grief and shame;
A tomb that ever lights earth with
His glorious name.

From it was heard despairing cry:

"He is not here!"

From it the thrilling cheer: "He's risen!"
Angelic clear.

Empty, the tomb woke anguished quest:

"Where have ye laid Him?"

A heavenly message the reply
For who obeyed Him.

The tomb, the darkest spot of earth,
Till Christ arose;

The tomb, as years roll on, that bright,
And brightest grows.

The dark, unguarded tomb at dawn,
Deserted, lone;

The centre of earth's light, where more
Than angel shone.

Hudson, Mass.

SOME EASTER HYMNS AND THEIR AUTHORS

J. L. HARBOUR.

A WRITER making a plea for a wider cultivation of a love of music has said: "Music is the medicine of an afflicted mind; a sweet, sad measure is the balm of a wounded spirit; and joy is heightened by exultant strains." We know that the joy of Eastertide is heightened by the beautiful strains of music that then fill the world, and we owe a debt of gratitude to the song-writers who have given us some of the hymns in which the world voices its gladness over the Resurrection. Some of these hymns are of ancient origin, for the heart of man has been joyful over the Risen Christ for many centuries, and the lips of the children of the world have long been singing glad songs in commemoration of that day when He rose from the dead to give to His faithful followers certain proof that as He had died and had broken the bonds of death, so should they rise to life eternal when they were done with this world.

Throughout the length and breadth of Christendom men, women and children will be singing on Easter Sunday, —

"Jesus Christ is risen today,
Halle — Halle — lujah!
Our triumphant Holy-day;
Who so lately on the cross
Suffered to redeem our loss."

This is one of the oldest of our Easter hymns, and it is one whose author is unknown. We have knowledge of the fact that it dates back as far as the year 1708, when it appeared in a book entitled, "Lyra Davidica." The hymn is a translation from the Latin, but neither the name of the author of the hymn nor that of the man who translated it is known. The hymn appealed powerfully to the music-loving Charles Wesley, and it was he who wrote the following lines which appear with the hymn in some hymnals:

"Sing we to our God above
Hallelujah!
Praise eternal in His love,
Hallelujah!
Praise Him, all ye heavenly host;
Hallelujah!
Father, Son, and Holy Ghost;
Hallelujah!"

Another very beautiful Easter hymn

for which we are indebted to the Latin is the one beginning with, —

"The strife is o'er, the battle done!
The victory of life is won!
The song of triumph has begun!
Alleluia!"

The translator of this version of this very ancient hymn is Mr. Francis Pott, who first published his translation in the year 1861. The hymn immediately became very popular as an Easter song, and it does not lose favor with music lovers of the present day. It is a veritable song of triumph, and one that hundreds of people sing with swelling hearts and a glad realization of the truth of the beautiful words.

Charles Wesley gave to the world a great many fine songs of praise, and among them is one often sung at Easter time entitled, "Rejoice, the Lord is King." Not all versions of this hymn contain the following verse:

"He all His foes shall quell,
Shall all our sins destroy,
And every bosom swell
With pure seraphic joy;
Lift up your heart, lift up your voice,
Rejoice, again I say, rejoice."

A favorite Easter hymn in America is the one written by Thomas Kelly, beginning with the lines:

"The head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow."

The second stanza of this hymn, so full of joyfulness and hopefulness, is even finer than the first:

"The highest place that heaven affords,
Is His by sovereign right,
The King of Kings and Lord of Lords,
He reigns in glory bright."

This hymn was first published in the year 1820, and it was never more popular than now. Fashions change in many ways, and the popular taste vacillates as much in music as in other things; but many people are inclined to think that old things are best when it comes to singing songs of praise. None of our modern hymn-writers have excelled and few have equaled the hymn-writers of long ago. None have struck higher notes than did Charles Wesley and Isaac Watts in some of their sacred songs. A far more modern writer, Frances Ridley Havergal, has given us many beautiful hymns. It was she who wrote the hymn particularly appropriate to Easter entitled, "Golden Harps are Sounding." The first stanza of this hymn is as follows:

"Golden harps are sounding,
Angel voices ring,
Pearly gates are opened,
Opened for the King.
Christ, the King of glory,
Jesus, King of love,
Is gone up in triumph,
To His throne above."

Many lovers of sacred music are of the opinion that we have no more beautiful Easter hymn than the one written by Rev. Archer T. Gurney, and published in a small volume of hymns compiled by him in the year 1860. Since that time

countless thousands of voices have sung from full hearts:

"Christ is risen! Christ is risen!
He hath burst His bonds in twain;
Christ is risen! Christ is risen!
Alleluia! Swell the strain!
For our gain He suffered loss
By divine decree,
He hath died upon the cross,
But our God is He."

Rev. John M. Neale's name is well known to all lovers of sacred music, and it was he who wrote the Easter hymn entitled, "Ye Sons and Daughters of the Lord." This hymn begins with the words:

"Ye sons and daughters of the Lord,
The King of Glory, King adored,
This day Himself from death restored,
Alleluia!"

Rev. Thomas Scott wrote, "Angels, Roll the Rock Away."

Miss Mary A. Lathbury, of Cambridge, has written a very sweet hymn often sung in the Sunday-school at Easter time. The second stanza of her hymn, "Lift Up, O Little Children," is particularly fine:

"Lift up, O tender lilies,
Your whiteness to the sun;
The earth is not our prison,
Since Christ himself hath risen,
The life of every one,
The life of every one."

Every Easter time in the city of Athens in Greece the old, old Easter hymn, "The Day of Resurrection," is sung, under peculiarly impressive and even dramatic, circumstances. A writer who has been present at the singing of this hymn at Easter time in Athens says:

"As midnight approached, the Archbishop, with his priests, accompanied by the King and Queen, left the church, and stationed themselves on the platform, which was raised considerably from the ground, so that they were distinctly seen by the people. Every one now remained in breathless expectation, holding their unlighted tapers in readiness; when the glad moment should arrive, while the priests continued murmuring their melancholy chant in a low half whisper. Suddenly the single report of a cannon announced that twelve o'clock had struck, and the Easter Day had begun. Then the old Archbishop, elevating the cross, exclaimed in a loud, exulting tone, 'Christus anesti!' (Christ is risen!) and instantly every single individual of all the host took up the cry, and the vast multitude broke through and dispelled forever the intense and mournful silence which they had maintained so long with one spontaneous shout of indescribable joy and triumph: 'Christ is risen! Christ is risen!' At the same moment the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exaltation, of the rejoicing crowds. Bands of music struck up their gayest strains; the roll of the drum through the town, and further on the pealing of the cannon, announced the 'glad tidings of great joy.'"

These same "glad tidings of great joy" which proclaim the risen Christ will thrill the hearts of multitudes of wor-

shippers at the coming time, and they will joyfully sing:

"He who slumbered in the grave
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of Kings."

Boston, Mass.

A NIGHT IN A SUGAR CAMP

JAMES BUCKHAM.

MAKING maple sugar in the northern woods by daylight is a delightful and romantic experience, but tolerably familiar, at least by description, to the average American. There is, however, a related experience that has not, so far as I know, been described, and that is, the delight one may have in studying nature by night from the sugar-camp.

In late February and early March, when the sap in the sugar-maples is flowing most freely, there begins to be a general waking and fresh activity among the winter-bound creatures of the forest. Many of these creatures are by nature night-prowlers, and in the moonlit nights of early spring a well-placed watcher may often see them foraging through the woods or engaged in fantastic play with one another.

The sugar-camp is an admirable place of concealment and observation, because the wild creatures have grown accustomed to it, standing as it does summer and winter in the heart of their territory, for the most part silent and deserted. Wild animals and birds do not readily associate the human presence with any structure which has grown familiar to their eyes, even when that structure is evidently the work of human hands. Thus the duck-shooter's blind, rising all the year out of the marsh, is never shunned by the water-fowl, even in shooting season. The fox takes scarcely any notice of a deserted cabin in the woods. Even the timid deer will huddle around an upland barn or stack, though there are still faint tracks in the snow of human visitors. So the familiar sugar-camp is an ideal hiding place for the nature-student who wishes to observe something of the night life of the woods in the early spring.

If there chance to be a moon, let him draw his canvas cot (for there are usually two or three of these in a well-appointed camp) near to the window, after the day's sugar boiling and skimming and sugaring-off and candy-pulling are done, and ensconce himself comfortably under blankets, with head bolstered up, so that he can look out into the moon-flooded aisles of the maple woods. If it be the watcher's first night in camp, he would find it next to impossible to sleep much, if he tried, so it is the easiest thing in the world to lie there wide awake, watching for the first sign of something astir.

If the sugar camp be well back in the real country, where small wild creatures abound, the watcher will not have long to wait. First of all, perhaps, will come a slow, plodding, short-legged, black-and-white figure, nosing along over the surface of the snow. This is the restless skunk, hungry and desperate after his semi-hibernation and the short commons of midwinter. He prowls deviously hither and thither, thrusting his nose into the

snow, every now and then, to sniff at the long snow-galleries of the wood-mice; and woe to any little gray pilgrim that may be gliding through the icy subway at that moment! The skunk, slow though he may be in his ordinary movements, is quick as a flash when he sees or scents his prey. A flurry of scattered snow, a plunging dive with nose and paws, and the poor mouse is suddenly intercepted in his gallery. A faint squeak, and all is over, and Master Skunk plods on, not quite so hollow beneath the skin as he was before he made his plunge.

The chances are that he will slowly approach the sugar-camp, and nose all about it in search of scraps flung out by the cook. Very likely he will make a satisfactory haul, too, and the interested watcher will have several close views of him as he passes and repasses beneath the window. In the morning his close, dot-like, domino-spot tracks may be seen all about the vicinity. For a slow traveler, the skunk covers an enormous territory in a night. Unlike the fox, he never stops, pauses or rests, except while he is devouring the several courses of his widely-gathered lunch.

The great northern hare — commonly miscalled rabbit — is another creature that is almost sure to be seen from the sugar-camp on any moonlight night. The bright March nights usually set the hares to gamboling, and "wild as a March hare" is a phrase that is absolutely true to nature, for the actions of these creatures are truly erratic and crazy in the extreme during the early spring. Their peculiar and bewildering gambols are, no doubt, amative antics — the same in character as the airy tumblings and chasings, dodgings and doublings, of the spring birds. But there is something uncanny and ghostlike in the performances of five or six big white hares on the moonlit surface of the snow.

The watcher from the sugar-camp may not see one of these strange ghost dances — only a silent white figure or two bounding along to the rendezvous. But if there is the right kind of arena near at hand — an open space in the woods, surrounded by a fringe of thicket — he may, by slipping on his outer clothing and a pair of boots, steal up near enough to get a glimpse of white forms bounding into the air, leaping over and under one another, scurrying back and forth, sitting for a moment erect and motionless as statues, and then, with a sudden sharp thump of the hind feet in the snow, hurling themselves at one another like furred cannon-balls, but always escaping somehow the seemingly inevitable collision. I know of nothing in the night life of the woods quite so weird and fascinating as this amative spring play of the hares. The game is so fast and furious, and yet so silently played! It almost makes one believe that he is watching a company of spectres.

Now and then a sly fox lopes by the sugar-camp on a moonlight night. He passes like a puff of smoke, seldom pausing or even turning his head, for his keen senses and trained powers of observation tell him that the camp is no longer deserted and innocent, as it was for ten months previous. The watcher must be looking in the right direction, in the nick

of time, in order to see Reynard slip by. If the hares have crossed the open before the fox, however, the latter will swerve sharply and take up their trail. Let them be not too much engrossed, then, in their love-dance, or there will steal up an uninvited guest, who will convert the merry rout into a tragedy.

Towards midnight a solemn, hollow voice will, perhaps, come booming through the woods around the sugar-camp. "Whoo! whoo! tu-wh-o-o-o!" he cries. Then silence falls again; but in four or five minutes the cry is repeated, nearer at hand. By and by, a great, ermine-faced owl comes drifting through the moonlight, and alights on the lowest limb of a near-by tree, where the concealed watcher can look him squarely in the face. A baleful yellow light seems to stream from the great eyes of the bird, as it gazes fiercely downward. An involuntary shudder runs through the man under the blankets; and yet, so long as he lies still, the owl is not aware of his presence.

All at once — unseen to the watcher, invisible even were he to have his eyes directed to the exact spot — a little deer-mouse pops its head for a moment above the snow. The great owl drops like Nemesis, swift, silent, unsuspected, terrible, transfixing the poor mouse with the yellow gleam of its eyes, and the next instant drifts noiselessly away with a little sleek, limp form in its talons.

Another tragedy of the night! But the great placid moon sails on over the forest, and stars twinkle, and men sleep, and the earth turns on its vast axis of economy from night to day, apparently unmindful of what happens in that little glade before the sugar-camp. The watcher turns over beneath his blankets, repeating that old, old creed of the heart-perplexed: "I believe in the law of compensation." And then he too falls asleep.

Melrose, Mass.

VERMONT METHODISM

REV. GEORGE W. HUNT.

IT has been repeatedly said in our church papers, and in conventions, preachers' meetings, etc., that New England is now in a measure, and is rapidly becoming more and more, missionary ground; that not only our cities, larger towns, and manufacturing centres are being filled with a foreign population, but that the same is true of the smaller towns and villages, and even the farming communities.

All this is particularly true of the State of Vermont, especially that part of the State that is covered by the Vermont Conference. There are many towns and villages in this State where the Protestant population does not begin to hold its own. There is but little manufacturing done in northern Vermont, but where it is found a great change has taken place in the character of the population within a few years. In one of the most prosperous towns in northern Vermont where there is a large manufactory, and where a few years ago nearly every employee was a native, or at least a Protestant, now a considerable proportion of those there employed speak a foreign tongue, and a large percentage of the population of the town are French Canadians. In the farming communities many owners of farms rent them to that same class on shares, and

they with their families move into some near-by village. In a few years those who take the farms to work on shares come to own their own farms. Many of them make reputable citizens, and are helpful to the material interests of the town, and as well to its progress, but religiously they are either Roman Catholics or non Protestants, and therefore the Protestant churches get no aid from them.

We have not stated these facts because we have thought that the church is in need of this information, but only to open the way to show wherein an injustice, we believe, is done to the churches in this section which are struggling hard to perpetuate themselves in this territory. It is claimed by some writers that more missionary money should be appropriated to this part of our church that is so seriously affected by the incoming of a foreign population. But we do not believe that we have yet come to the point where that is necessary, except it be for work among the class of people to which reference has been made.

We have come to the point, however, where we have a right to ask that we shall be treated with as much leniency in the apportionment of the general benevolences of the church as are other and more favored parts of the country—as are the Conferences that are richer financially, stronger numerically, and in about everything comparatively greater; that we should not be asked to give more for the benevolences of the church, per capita, than are some of the strong, rich, growing Conferences of the middle West; and that when we do contribute more, per capita, proper credit should be given.

It is not a question in the minds of those who know our condition whether the Vermont Conference, with its rapidly decreasing Protestant population, with a ministry compelled to live on a salary much below the average salary paid to those having charges in the larger and growing Conferences, with church buildings of which one could select almost any twelve found in the Conference and then have only the equal in value of some of the single church buildings found in some other portions of the connection, with very few men of wealth compared to what may be found in other parts—it is not a question, I repeat, whether the Vermont Conference should be asked to pay more for the benevolences, but how much less it should be called upon to pay.

But what are the facts? I have before me the year-book of one of the rich, growing, strong Conferences in the middle West, covering a part of the State of Ohio, which is said to be the "hotbed of Methodism." Upon comparing the amount of their contributions for pastors' salaries and the benevolences, for the year closing last September, with the same contributed by the Vermont Conference for the year closing in April, 1903, we found the following facts: There is only one point where we can compare the amounts apportioned, and that is for the support of the Bishops. The Western Conference has a full membership of 50,411; it was apportioned for the support of the Bishops 3½ cents per member. The Vermont Conference has a membership of 11,811, and was apportioned 7½ cents per member. May we not well ask why this difference? To this find the Western Conference contributed about 32.5 cents per member, and the Vermont Conference contributed over 4½ cents per member; and yet we are told that we fail to do our duty in this matter, and the preachers, many of whom are living on very meagre salaries, are told that it is their duty to make up the amounts less than their apportionments out of their limited incomes. The Western

Conference pays for preachers' salaries \$2.75 per member; the Vermont Conference, \$5.24 per member. The Western Conference pays for missions 6½ cents per member; and the Vermont Conference, 56½ cents per member. For Church Extension, the first-mentioned gave 24.5 cents per member, and the Vermont Conference gave over 6 cents per member. For the Sunday School Union the Western gave a trifle more than one half of one per cent.; the Vermont 1½ per cent. per member; about the same ratio appears for the Tract cause. For the Freedmen's Aid and Southern Education Society the Western Conference gave a trifle less than 3½ cents, and the Vermont Conference gave 17½ cents per member. For the Bible Society the figures stand for the first three quarters of one per cent., and for the second 4½ cents per member. For all the benevolences exclusive of the woman's societies, the Vermont Conference gave 96½ cents per member, against 78 and a fraction by the Western Conference.

Some things stand out on the face of these figures: First, in proportion to its membership the Vermont Conference gives more to these causes than this Western Conference. Second, when we are able to get at the amounts apportioned, as in the apportionment for the support of the Bishops, the Vermont Conference was apportioned 7½ cents per member against 3½ cents to the other Conference, and the same is true regarding the apportionment for General Conference expenses.

This certainly is not treating justly a portion of our territory which, it is conceded, is rapidly becoming missionary ground. If any say that the fact that we raise more per member for pastoral support shows that we are more able to give than the other Conference, let it be remembered that the average salary paid in the Vermont Conference is much below that paid in this and other Western Conferences.

There is a tendency to not give New England—for Vermont may be said to represent all New England territory—credit for what it is doing against great odds. These statistics show that there is nowhere in Methodism a more heroic, devoted, self-sacrificing constituency than in New England; and this is particularly true of many of the towns and villages in the Vermont Conference. Let not those who have the making of the apportionments take advantage of this devotion, nor those who have the oversight of the general societies, by censure, crush out or discourage this loyalty which now exists, or withhold from the men and women who are struggling to hold this time-honored soil for the Methodism of the future, the credit that rightfully belongs to them.

Enosburg Falls, Vt.

A WANDERER'S WANDERINGS

VII

REV. O. S. BAKETEL, D. D.
Field Worker Sunday School Union.

HOW time flies! Where has the Conference year gone? It is almost a twelve-month since we looked into each others' faces at the Conference session, and said, "God bless you!" as each started out for a year of service. The years are rolling up, and some day the last one will have come. This wanderer has aimed to be about his "Master's business." Nearly 170 places have been visited, and 250 addresses given. A few new Sunday-schools have been helped into life, our literature has been placed in several, while the offerings received will average three times as much as in previous years. This may not seem much, but when we remember that

the education of the church in giving for this cause has been very meagre, and in many cases they know practically nothing about it, the increase has been very encouraging. It has been the policy of the field worker to visit many of the small churches. While the expenses of travel to get there is as great, and sometimes greater, than to reach a larger place, and the offering often much smaller, still there has been the feeling that they needed the information and inspiration as much as the larger places. Then, too, these churches are the feeders of the larger ones, and if they can be stimulated to greater activity and efficiency in the Sunday-school field where they are, they will be worth more when they come to make a part of the church in the larger towns and cities. So there is nothing to repent of in this particular.

Our plan was to "go south" during the winter months. "South" was Massachusetts, Rhode Island, and Connecticut. The reason was, it was snowy and cold up north, and we would escape that by such a trip. But, oh, my! things were sort of changed around. With sixty or seventy days of sleighing in southern New England, the cold country of the north was pretty nearly outdone. It was hard to get about, and hard to get people out, but we kept at it. Since the coming in of 1904, our wanderings have been from Provincetown, the jumping-off place of Cape Cod, to Bristol, R. I. In every place we were kindly received and given as good a hearing as our ability and reputation dared expect. A cordial set of men are these Methodist preachers, who make you at home as soon as you cross the threshold. We said our piece in the two churches of Provincetown, in Wellfleet, South and East Harwich, Sandwich, Wareham and East Wareham, four churches in Brockton, North Dighton, Mansfield, three churches in Fall River, and Bristol, R. I. Then, too, we were in the First, Third, and People's Church of Haverhill, in Nicholasville, the new Sunday-school at Cook's Corner, Lawrence, Merrimacport, two churches in Newburyport, Ipswich, City Point, Dorchester First Church, Roslindale, Hyde Park, Berlin, and Winchendon. Beside these we were in Milford, N. H., West Rindge, Marlboro, West Swanzey, Munsonville, Fitzwilliam, Sanbornville, Milton Mills, Moultonville, South Tamworth, North Conway, Conway, Conway Centre, and West Derry. In some of these places we found old friends, while in others we made new ones. In this wide field seashore and mountains have been in view, grand and glorious to look upon, God's great masterpieces of the inanimate creation. We reveled in these visions, from Cape Cod, where was the expanse of waters, to the rugged peaks of old Chocorua and the far-distant great white throne of Mt. Washington.

The church in these regions is considering anew the possibilities of childhood for service in the kingdom, and new effort is being put forth to win and hold the children. The Sunday-school is the field of great opportunity. Win childhood and youth for the church while in this great institution, and the church of the next generation is assured. More attention must be given to it in every way. It is a question if an institution of such importance should be consolidated with any other in the church. It needs all done for it that can be, and should be allowed to push its work with redoubled energy—which would not be the case if the consolidation scheme carries.

We must plan for more united and effective work. Each presiding elder's district in all our Conferences needs a *district secretary*, to whom shall be committed

certain interests in this work. It should be a pastor (no objection to a wide-awake layman) who will help plan with the field worker for his visits, aid in arranging local conventions, and keep before the Sunday-schools of the district their needs and possibilities. Of course in some sections the interdenominational convention is at the front. It is without doubt profitable, but it will be equally so to get our own people at times and put before them our own causes. It is a family talk that ought to do us good. We are sometimes more loyal to others than we are to ourselves. Hence it is not surprising that here and there churches refuse to give to our Sunday-school work because they have given to the work in their own county or State. We have known cases of such refusal. It is all right to give to the former, but we must not slight the latter. "Our field is the world." Men are magnifying the work of the kingdom today. Sunday-school work is forging to the front. It is the church's greatest opportunity for evangelization. Plastic material is in our hands. It must be worked before it becomes dry and hard. The future is what we make it. We are the molders. Up early, work hard and long, should be our motto. Patience, perseverance, prayer, push and power are the need of every worker. All these needs can be supplied. Then to the front, O Sunday-school toiler! Let nothing discourage you. The hope of the church is with you.

Two Men Went Up Into the Study to Make a Sermon

AND one of them turned over the leaves of the Bible until he found a text that had a good ring about it, and decided that was to be the "basis of his remarks." He then began to "study up a sermon out of his head." He walked the floor, muttered to himself, tried to think of something to say, fixed up some beautiful sentences, remembered two illustrative anecdotes, arranged four "I thinks," and selected a few verses of a new poem to close with. The inspiration of the occasion must furnish all else.

The other knelt in prayer and asked the Lord to impress upon his mind that portion of His Word that He would have him present to the people. He selected his text in this spirit, and then began to prepare his sermon. He took a pad of papers and a lead pencil, and lifting his heart in prayer that God would reveal to him just what the Holy Spirit meant when He inspired that passage, he began his work. He said to himself: "Who spoke these [words]?" "To whom were they addressed?" "Why were they spoken?" "What else was said in connection with them?" "What effect did they have upon those who heard them?" "What do they really mean?" "What lesson did the speaker and the Spirit of God intend to teach?" "What doctrine do they contain?" "How does this doctrine, or these facts, touch my own heart and life?" "How can I apply them to the hearts and lives of my congregation?"

He wrote out full answers to each one of these questions, but to do this he had to read the paragraph in which the text was found two or three times, and carefully note all the circumstances. He then took his Bible and looked up all the references, and finally turned to some good commentaries and read all the authors had to say on the subject. He found he had six pages of full notes and a general view of his subject, and then he began to think. And as he thought, the subject grew broader and deeper and richer, for he had gotten his sermon out of the Bible, and not out of his

head, and his people went down to their homes edified rather than the others. — *Methodist Protestant.*

AT EMMAUS

HELEN A. HAWLEY.

"Art only a stranger?" was what they had said,
Yet urging Him still to have share in their bread;
With sad hearts and heavy at close of that day,
One "only a stranger" was welcome to stay.

The while He was talking, their hearts burned within
(So quiet the night, all shut out the world's din);
But who was this Stranger? He knew sacred lore,
Illumining Scripture as never before.

Lo! now the loaf broken and blessed by His word,
They take from His hand, and know Him — the Lord!
No longer a stranger — their hearts' dearest guest;
And hope has its Easter, while fears are at rest.

O sad ones and lonely, who mourn for the past,
And question, with bodings, the future so vast,
Look nearer; One walks by your side, ever true,
A Friend, who, in blessing, is made known to you.

Clifton Springs, N. Y.

OF CURRENT INTEREST

— Sir Cavendish Boyle, Governor of Newfoundland, has been promoted to the governorship of Mauritius, one of the most important of the British colonial governorships. His promotion is due to his tactful handling of French Shore matters.

— As a supposed protection against consumption, it is proposed to inoculate every calf in Germany with specially prepared tuberculous bacilli, on the plan of vaccination, in order that the animal may not contract tuberculosis later.

— The University of Heidelberg has received from Miss Eleanor Wallot a bequest of 200,000 marks, equal to about \$50,000, which provides the first fund ever willed for the higher education of women in Germany.

— Winthrop College, the State College for women at Rockhill, S. C., has received a gift of \$20,000 from Andrew Carnegie for a library building.

— George Eastman, the Kodak manufacturer, has given \$50,000 to the University of Rochester toward the erection of a science building for biological and physical laboratories. This is in addition to his previous gift of \$10,000 for the same purpose. President Rhees is making an effort to raise \$150,000 for the University.

— Sir Donald Currie has donated the sum of \$500,000 to University College, London University. It is intended to build with this donation a school of advanced medicine. The gift will also enable the University to incorporate the college in its system.

— In a large power plant installed in a section of Southern India the rubber came from Australia, the insulators from Italy, the hydraulic plant from Switzerland, the penstock pipes from Scotland, and the entire electric plant from America.

— Count Zeppelin has succeeded in securing sufficient funds in Germany to enable him to construct another airship, to be tested on Lake Constance.

— The German branch of the Evangelical Alliance has issued a protest against the re-

admission of the Jesuits to Germany, and calls on the Protestant population of the country to aid in creating a sentiment against the Jesuits.

— The word Japan comes from the Portuguese pronunciation of the Japanese characters, "ni-pon" — meaning the land of the rising sun. Japan has in school one in every nine of her pupils of school age, while Russia has but one in forty.

— The local newspapers published in the vicinity of the famous falls at Schaffhausen on the Rhine are expressing alarm at the damage that is being done by manufacturers who tap the falls to get electric power. This falls question, in view of the rapacity of the electric-power seekers, is becoming quite a problem in various parts of the world.

— Of the diamond polishers in Amsterdam 90 per cent. are of the Hebrew faith. The Hebrews look upon this occupation as one on which they have a traditional claim. The work is so hard on the eyes that few polishers can keep at the drier grade after their fortieth year. Thereafter these workmen expect their children to support them.

— Lake Tanganyika, in Central Africa, contains a species of jelly fish, or medusa, unknown in any similar sheet of fresh water. The existence of this creature seems to indicate that in former ages the lake was connected with the sea — a theory strengthened by a remarkable series of wheel-like mollusks obtained in the deep waters of the lake. A committee of the Royal Society sent out an expedition from England to investigate this matter. The results of the inquiries thus made, which have been published, do not altogether support this theory of a former connection between the lake and the ocean, yet present many features of great interest. A second expedition is now to be sent out to clear up certain points on which fuller information is desired.

— The orange-growers of the Riviera region are threatened with a very serious calamity in the shape of a microscopic insect scientifically known as "chrysomphalus minor," which is the cause of an orange disease as potentially destructive as was the potato disease which spread famine and desolation over Ireland fifty-seven years ago. Orange-growers have combined for the extermination of the insect, which is said to have been imported from America.

— Every year more than 500,000 Japanese youths qualify by age for regular military service, and 200,000 begin to serve either with the colors or as supernumeraries. The Japanese, scrupulous as they are to observe all the forms of politeness, are accustomed to giving and receiving blows, and take naturally to military and naval service. This comes about largely through the survival in Japan of the Samurai spirit — a relic of the old days of chivalry.

— Rear Admiral Evans is justly proud of the midwinter cruise of 8,500 miles made by his battleship and cruiser squadron in the Pacific, from Yokohama to Honolulu, and from Honolulu to Cavite. The weather encountered on the trip to Hawaii was the worst the Admiral ever experienced, and yet through the stormy seas an average speed of something over twelve knots an hour was maintained by the battleship squadron, which arrived in as good condition as when it started. The achievement proves that the famous run of the "Oregon" made in 1898 was not exceptional. The cruiser squadron did almost as well as the big battleships.

— The University of Missouri is to offer a full course in poultry-raising. The poultry business has become one of the leading industries of Missouri, the annual income from it being estimated at ten million dollars.

— Representatives of the Baptist, Southern Presbyterian and Disciples of Christ Missions in Africa made strong representations to President Roosevelt and Secretary Hay last Friday in Washington regarding outrages perpetrated by Belgian officials on natives of the Congo region. These frightful tales of atrocity were illustrated by photographs taken by the missionaries, exhibiting youths maimed and with their hands cut off because of their failure to bring rubber and ivory to the traders. Secretary Hay has promised to inquire into these charges. The agitation over the Congo abuses continues in England.

VITA EX MORTE

JULIA REDFORD TOMKINSON.

Then Life stood beating at the gates of Death,
An awful citadel, rock-hewn,
And sealed with a mighty stone.
"Ho! thou, within!" And swift the fragrant breath
Of early morn blew from his flashing face
Ambrosial curls; while all that garden place,
Wet with earth's dew, that, softly sweet,
Bathed tenderly his angel feet,
Rang, echoing with the call.
"Swing back thy gates of darkness, conqueror strong!
Where now thy boasted victory?
Thy midnight robes shall be thy pall,
And thou shalt die, O bitter Death, who long
Hast shadowed weary man with mortal fear;
The day of his redemption draweth near."
Lo! swift the mighty stone swung wide,
Lo! white and glistening by his side,
Death stood, a radiant Life.

Carlisle, Pa.

Thoughts for the Thoughtful

Eastertide

My risen Lord, I feel Thy strong protection
I see Thee stand among the graves today;
"I am the Way, the Life, the Resurrection,"
I hear Thee say;
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day.

—Selected.

Christ's resurrection is the clue, the earnest, the guarantee and the emblem of the rising of all His people. Let them, therefore, go to their graves as to their beds, resting their flesh among the clouds as they now do upon their couches. — *Spurgeon*.

We shall not attain unto the resurrection from the dead if we depend upon things done for us rather than on things done by us, upon what we are to get more than upon what we are to be. Just in proportion as our human nature rises in nobleness does it realize its immortality. As here and now it leaves behind selfishness and meanness and sordid aims, as it loves and hopes and aspires, its doubts disappear, the darkness breaks away, and the spirit knows its fellowship with a risen Christ. — *Rev. Samuel A. Eliot*.

The full Easter joy is given to those who walk daily with the living Christ, and to them alone. Through all the Easter music a note of expectation rings. It is joy in the midst of imperfection, because it is the experience of a hidden life. The church was never perfect. Every true heart knows the need of repentance and the need of a redeemer from indwelling sin. But we have our portion in a risen and prevailing life. Our great day is yet to come. The unfolding of the plan of which we are a part cannot be hurried. We are imperfect because the work is incomplete, yet the eternal life is ours. — *Congregationalist*.

Jesus said "Mary" as if He were resuming the thread of a conversation broken off by His death. The sound poured like a crystal river of sunlight and delight through all the murky wastes and gloomy reaches of her soul's dark landscape. It

is true that not Mary, but only Jesus, was risen from the dead. But He alone is enough. His one word to her means that silence cannot lock forever in her rugged cell the mute music of our dead. It shall become vocal again. The sigh for the sound of a voice that is still is not a hopeless heaving of the breast. The bitterness of death is past. The last enemy is destroyed. Mary turned and said, "Rabboni." And even when at a later hour she repeated the word to the disciples, so much of unspeakable ecstasy still lived in her tone that they, writing still later, did not venture to translate it into Greek. No other word seemed able to carry her tone and her joy. There is no word we know as yet that can carry the tone and the joy with which by and by we too shall greet the risen Lord. — *Willard H. Robinson, D. D.*

This Easter day my message is the old, old message you have heard so often, but it is worth while to hear it again, at least every Easter. Life is continuous, there is no break; the flower is not cut off by the scythe; the water is not spilled upon the ground never to be recovered; the weaver's thread is not cut, broken, lost. No! Death is Christ saying, Come, weary one, and I will give you rest; death is Christ saying, Come, enslaved one, I will give you liberty; death is Christ saying, Come, immigrant, I will take you out of the land of your bondage; death is Christ saying, Come, lonely and solitary one, I will take you to your home. There are children waiting for some of you; parents waiting for some of you; friends waiting for some of you; the husband is there waiting for the wife, and the wife is there waiting for the husband, and the pastor is there waiting for many a friend; and when we take the mystic ship and sail across the unknown sea, it will not be on a foreign shore that we shall land, but they that have gone before will troop out to welcome us and we shall be as at home. — *Lyman Abbott*.

Our lives are too often graves in which the best possibilities of moral and spiritual beauty and strength lie sleeping. Perhaps not one of us is living at his best. There are better things in our soul than have been brought out. There is more love lying in our heart — sympathy, compassion, gentleness, helpfulness — than has yet been called out into service. There are undeveloped possibilities of usefulness in every one's heart and hand. Many of our lives are like the trees in orchards and forests, all over the land, these early spring days, waiting for the warm sunshine and gentle rains to call out their foliage and fruits; we need the warm south wind of God's love and of the Holy Spirit to woo out the blessed possibilities that are sleeping. — *Standard*.

A class who may take, with profit, the message of this Eastertide, are those who are feeling deeply life's disappointments and sorrows. The blinds are down in their homes, and the shadow of bereavement so darkens their hearts that it seems as if the sun would never shine again. Ah! there are many such, and their pain is so agonizing sometimes that the longing for the touch of a vanished hand and the sound of a voice that is still seems as if nothing could satisfy it. Nothing can satisfy it — here; but Easter bids them be sure that it will be satisfied. "Thy brother shall rise again," said the Master to Mary of Bethany. And sorrowing ones may hear Him say it today of father, mother, wife, husband, brother, sister, child. Christ's own empty tomb is

the pledge to them that the grave cannot rob them of those they mourn and miss. They shall rise again. The early Christians in the Roman catacombs used to carve on the sepulchres of their loved ones laid away in the darkness of those gloomy vaults the word "Resurgam" — "I shall rise again." It was a word of triumph. Let us use it as such today. In life's mad whirl, in sorrow's deep agony, in death's lone hour, let us say it again and again, till our lives are purified and our hearts are lifted, and our hopes are thrilled with its glorious certainty: "I shall rise again, I shall rise again." — *Christian Guardian*.

Angels and an empty tomb, and a blue sky and budding flowers, and the Risen Love shining over the world — this is Easter day.

Always from the dead things of the past the angels send us forth in search of the living joy, and the words, "Christ is risen!" carry with them each year a deeper and a dearer meaning. The old are young today with the peace that passeth understanding, and the young begin to discern a far glory beyond the dreams of youth.

It matters not whether the visible spring-time falls us, and the day is chill or dark or rainy, for to the heart which knows Christ the sun shines always on Easter day with a deep, ineffable glow that nothing can dim; the light that, coming first from the face of Jesus as He walked in the garden to meet those He loved, has gathered into it down through the ages the brightness of the shining of the living spirits of all the blessed dead who have died in the Lord.

Today we are with Him who is risen, and with all others who are with Him, not only those who have left this world, but those who are in it, who ascend in heart and mind, a great company scattered over the earth, to meet that greater company of heaven. For we know more clearly than ever today that we do not have to wait until we die to rise with Christ. It is Easter day that makes it possible for us to know that every morrow we look forward to is part of that wonderful, beautiful life to come in which we, too, are to grow to be wonderful and beautiful, in which we are to learn to love so much that we shall grow to be like Him.

It is only in the daily resurrection of love out of all the hampering, discouraging, confusing sinfulness that deadens the soul — the sad things, the bad things, the malice and wickedness; the corroding thought of self, the common fret, the deep temptation, the benumbing sorrow — it is only in the daily resurrection of love in ourselves that we can lay hold on the newness of life which is eternal, and walk in the blessedness of that high path with Him whose footprints are in the clouds. — *MARY STEWART CUTTING, in Youth's Companion*.

In many a heart on Easter Day
There is a tomb;
Close shut by stone and seal of grief,
Enwrapped in gloom.

The birds may sing on Easter Day,
The flowers bloom,
But still no sweet note enters in,
Nor rich perfume.

Dear Christ in heaven, this Easter Day,
From Thy far throne,
Send angel down to break the seal,
Roll back the stone!

Be this the word on Easter Day,
To open each prison,
The herald of Thy victory —
"The Lord is risen!"

— *SOPHIE BRONSON TITTERINGTON, in Well-spring*.

LIVING EASTER LILIES

MRS. O. W. SCOTT.

"I WANT to talk with you about our Easter concert, girls, before we begin the lesson," and Mr. Hartwell looked down the line of bright faces turned toward him.

This large class of girls from fourteen to sixteen years of age was Mr. Hartwell's pride and joy, and they in turn were proud of their teacher. When he projected a plan they were expected to help make it a success, so he began to give an outline of the Easter program with his usual confidence.



MRS. SCOTT

"We want to make it unusually interesting this year," he said, "introducing more of the great Easter thought than we have done heretofore. Our prepared programs are often so filled with statistics and facts — important, but not of absorbing interest to the audience — as to leave little time for readings and music. Now our pastor will condense these facts and make them interesting, as you know he can. Then, instead of the jingles often given by those who cannot make the people hear, we purpose to have the best things that have been written, bearing upon Christ's finished work and His last command to His disciples to go and teach the nations of the earth. Do you see? It is to be a missionary concert with a climax — a splendid Easter offering!"

Mr. Hartwell gave one of his decisive and convincing nods, adding: "Now, I'll tell you what we have assigned to this class." He looked at Rena Dayton as he spoke, for Rena was a leader.

To his surprise she tossed her pretty head, crowned with a dainty "picture hat," and said, rather flippantly: "I'm not going to take part, Mr. Hartwell; I'm too old to speak in baby concerts."

"Why, Rena! I've just been explaining that this wasn't to be a 'baby concert.' Surely you're not in earnest. I've just depended on this class."

The other girls were looking at Rena with puzzled faces.

"Elsie Whipple, have you any objection to taking part?" the teacher asked.

Elsie hesitated, then answered: "Why, I wouldn't want to unless Rena does."

"Stella? Jessie? Sarah? Belle?" he questioned, looking along the line.

Each girl followed Elsie's example, with slight variations. Mr. Hartwell smiled dubiously.

"An interesting flock of sheep, I perceive. You follow your leader, so I must try to get her real reason for leading you astray. Come, Rena, we must decide this matter today."

The young girl responded lightly: "Well, I don't think I'm a very good speaker; and, besides, mamma says I haven't time for outside work."

"I had not supposed this was 'outside work,'" and Mr. Hartwell's lips closed with unusual firmness.

"Not exactly that, but" — and as she saw her teacher's distressed face her own crimsoned, and then she added, speaking

rapidly: "To tell the truth, I don't believe in foreign missions — neither does mamma. But I do want lots of Easter lilies this year. Our decorations were awfully mean last year — just green stuff, with geraniums and things, and I wanted our class to buy lilies — lots of lilies!"

There were signs of relief as this real reason was disclosed.

"But, my dear Miss Rena," Mr. Hartwell began, "this is not a wealthy church, and if we spend our money in that way, we shall fail to do our share in more important things."

"I don't like shares," interrupted Rena. "I like to be awfully extravagant once in awhile — like buying bushels of lilies."

She spoke coaxingly now, and the other girls were smiling. Mr. Hartwell looked at them, smiling gravely and questioningly in response.

"We will now attend to the lesson," he said.

In an upper room of Rena Dayton's beautiful home her Aunt Beatrice was lying, slowly convalescing from serious illness, and to that room Rena hastened as soon as possible after church.

"It's so nice to have you in bed where you don't have to see to things," she explained, curling herself up on the couch near by. "Mamma listens with only one ear, and you hear all I have to say, and it's such a comfort, Aunt Beatrice, to have both ears when a girl wants to talk."

"Well, dear, what is it now?" and the invalid pushed aside her papers with a smile.

"Why, it's about our Sunday-school class. You see, our teacher thinks we're little girls and can go up and speak 'Lily-bell, lily-bell, sweetly your story tell,' just as we did years and years ago. But I just said I wouldn't, and you'd have laughed to see his eyes — so astonished, you know. But the girls sided with me, — they always do — and he couldn't get on a bit."

"But I am sure Mr. Hartwell would wish to give you something suited to your advanced age and experience" —

"Now you're laughing at me. He did; he wanted to give us missionary stuff, and have us make an offering."

"Oh, that's the secret! And why not?"

Rena shrugged her shoulders. "Because I don't think it's necessary — sending our money to the heathen. I want our class to buy lilies. Now, auntie, wouldn't it be lovely to see our altar just smothered in Easter lilies for once?"

"Easter lilies are beautiful, but they cost so much and fade so quickly." Again that telltale shrug of the shoulders; but before Rena could express herself, her aunt continued: "I have been reading today some missionary magazines that a friend sent me. There's one story of a little India widow. She was stripped of her jewels and pretty clothes, as is their cruel custom, and made a drudge — half starved and abused by all the family. One day she ran away. Not many girls in India do that — they will commit suicide first; but this one did; and she was found by a native Christian woman

and brought to the mission — just a little, ignorant, wild creature. But she developed into a wonderfully bright scholar and Christian, and is now ready for college. Let me show you her two pictures."

Rena leaned over the bed and looked at them. A scowling face with eyes full of sorrow and fear, a shrunken body scantily wrapped in one dark worn cloth, was the first. The other showed a face full of life and beauty, with a smile of gladness, and her hands beneath a snowy chuddah clasped her beloved books.

"Are they really the same girl?" questioned Rena.

"The very same. In this other book you will find the picture of a class of eight as they were when they were picked up on the street, and again as they are now after four years of Christian living."

"Oh, then you think" —

"It has come to me today, Rena, as never before, that humanity cannot come to its best without the Light of life — Christ, the risen Lord. Don't you see, dear, He 'brought life and immortality to light?' He discovered them anew for all of us, so whenever and wherever a soul blossoms into full perfection it shows 'the power of His resurrection.' Do I make it clear?"

"Ye-es — and do you think" —

"I think it is this Light which must shine into every land, to transfigure lives, as the little widow was transfigured. Yes, Rena, there you can have your living Easter lilies."

"Rather dark-colored lilies, I think," laughed Rena; but her eyes, fixed on the pictures, were thoughtful.

"I was thinking of souls, dear. One of the marvelous miracles of nature is the growth of a lily from a dark, withered bulb. But it doesn't begin to equal the growth of a beautiful white soul from the blackness of heathenism."

"I s'pose not," Rena assented, carelessly.

"Are the girls in your class Christians, Rena?"

"Why, ye-es, we all belong to the church."

"Then I'm sure you'll try to be wise in your decisions. Remember how faithful your teacher has been, and don't disappoint him now that he wants your help. And remember" —

"About the living lilies? I will. I think I see 'em now with white chuddahs over their heads. But, Aunt Bee, your cheeks are real red, and I promised mamma I wouldn't be exciting. Please go to sleep, won't you?"

"This excitement won't hurt me, dear. Here, take the magazines and read them for yourself."

Rena dropped a kiss upon the white forehead, and hastened away, to spend most of the afternoon reading of transformed lives, and other lives still waiting for the Light.

"We've got to help on that Easter program, girls," was the order issued at high school the following day. "Let's tell Mr. Hartwell that we'll stand in a row and sing 'You in your little corner, and I in mine,' if he wants us to."

"He won't. He'll give us the best things he can find," said Elsie Whipple,

greatly relieved that the "strike" was over. And Stella, Jessie, Sarah, and the rest of the ten swung into line gladly.

"One thing more, girls," Rena announced. "I haven't given up the lilies. Papa says I may spend two dollars. What'll you give, Elsie?"

"Same as you do," was the prompt answer, for Elsie never allowed her friend to outdo her if she could possibly prevent it.

"And you? And you? And you?" Rena questioned, until the class was canvassed, and thirteen dollars were in sight.

"That's a lot to spend for lilies," said the prudent ones.

"Now don't talk economy," cried Rena. "Wait till it's all in; then I'll tell you a secret."

It was all "in" before Easter Sunday, and the girls gathered in Rena's room.

"Now what?" they inquired.

"Well," Rena began, speculatively, "don't you think it would be nice to buy our lilies all growing—alive, you know, instead of the cut flowers?"

"O Rena Dayton! if you're not the most extravagant—why, my mother priced 'em down at Stearns"—

"I should think so! Even the cut ones are awfully scarce and high this year."

"You know what Mr. Hartwell thinks," came in a chorus.

Rena laughed joyfully. "I knew you'd say so—I knew it! But you just listen."

And then, with flushed cheeks and eager speech, she told the story of great want and of great possibilities as she had just learned it. She told them about the desolate little widow, and showed her pictures. She stumbled along through facts and figures, but with the tears in her eyes and a choking sob in her voice they were no longer lacking in interest. There they were—girls like themselves in all those darkened lands, girls with minds and hearts and groping souls, but without an Easter!

"I don't see what makes me choke up so," she said, trying to clear her voice, "but you see I never knew missionary money meant so much. I never thought that Jesus was waiting for us to do our part; but don't you see, girls? The lilies can't blossom without the Light that has life in it—real resurrection life, Aunt Beatrice says; and that's what our money can help to send. So that's what I mean by living lilies. You see they'll grow and blossom out there—if we send our money—grow and blossom for us. I can't explain it all, but you know what I mean, and that's why I've changed my mind. I don't want a lily,—not a single one—only that kind."

"That suits me," said Elsie, wiping her eyes.

"Pretty Christians we'd be if we didn't all say so," added Sarah.

"I move we do," said Belle.

And with great joy the class voted unanimously to invest their money that year, "and every year that should come," in living lilies.

Newton Upper Falls, Mass.

"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die."

NONE KNEW

ALICE MAY DOUGLAS.

None knew why the stars all so merrily shone,
Why the shadows of evening so early had flown,
Why the sun in such splendor illumined the east,
Why the clouds donned white garments, like maids at a feast—
None knew but the angels, who earthward were sent,
Who in Joseph's garden the morning hours spent.

None knew why so voiceful the waves of the sea,
Why so joyous the waters of blue Galilee,
Why the Judean flowers such fragrance poured forth,
As if for a holiday waked all the earth—
None knew but the angels who earthward were sent,
Who in Joseph's garden the morning hours spent.

Bath, Me.

ON EASTER DAY

EMMA A. LENTE.

THE pale, sad-faced lady dressed in heavy mourning got off the car at the cemetery gate. She carried a bunch of hothouse flowers twisted about with tissue paper, as if she cared not to look at their beauty or inhale their fragrance.

The sun shone clear and warm; vivid young grass bordered the gravel walks, but she seemed not to notice. Here and there dandelions glowed like golden stars amid the green, but she only saw the gray winding walk before her feet.

Spring was abroad in the land, and it was Easter—the day for remembrance of the dead—and many were the floral tokens brought to grace the beds of beloved sleepers.

Far down a curving path was a short little grave, where a childless mother knelt in sobbing grief, for here lay her little Elsie. Last Easter they had walked these paths together; they had seen with delight the budding trees where the birds sang so joyously; they had talked of the new grass with the pretty dandelion stars in it; and on the way home along the roadside the child had picked a few purple violets and taken them home to the crippled father, who could only take his outings a little way in a wheel-chair. Yet they had all been happy that day, and the spring seemed good and dear.

Now, the father sat in grief and loneliness at home, where no darling would bring him purple violets, and the mother had come with flowers and tears and loving words to the place where little Elsie lay alone, shut in from the bright world.

Suddenly, clear and sweet as a bird-song, a voice came singing through the silence:

"There is a Happy Land,
Far, far away,
Where saints in glory stand,
Bright, bright as day."

The mother brushed her tears away, and stood to listen as if an angel sang among the graves. The singer came slowly down the walk—a slender girl, with hands clasped loosely before her and a far-seeing look in her pure face:

"There is a Happy Land,
Far, far away"—

"Hush, dear!" said a lady, overtaking her. "I wouldn't sing here—it might

disturb some one. Wait till we're at home, and listen to the birds now; it's their time to sing."

Another companion stopped beside the mother and the short grave, saying:

"She isn't just right, poor child. There was an accident two years ago; her mother was fatally hurt, and the girl was injured in some way, so that her mind has seemed to go back to its childhood. She is gentle and sweet always, but—peculiar, like her wanting to sing here."

"Oh, don't hinder her singing! It was like a voice from heaven to me, bidding me look up to the Happy Land. I thought my little girl was here, down in the dark, away from all beauty and gladness, all her sweet winsomeness and bright, loving spirit shut away in silence. Oh, it has hurt me so! All winter the snows have fallen here, and"—

"There is a Happy Land,"

sang the sweet, tremulous voice again.

"There is!" said the mother. "There must be for such as little Elsie. I could not realize it before. God certainly sent me a message by that sweet girl. Don't stop her singing; it may comfort some other hearts as it has mine."

When she was again alone, the mother knelt in the soft grass by the flowers, and lifted her eyes to the pure blue sky. Somewhere, there, far enough away to escape all tears and fears and pain, was the Happy Land where her child was a welcome inhabitant.

"Where saints in glory stand,
Bright, bright as day."

Faintly came the words, and then the voice of the singer was lost in the distance, and the mother, lonely still but strangely comforted, arose and went her way. Again she trod the little cross-road where she and the child had walked before taking the car home a year ago, and there on the sunny, sloping bank purple violets were again blooming. She picked a little bunch to take home to the sorrowful man who would be watching from the window for her coming; but, oh, she had beside a story of gladness to tell him, which might comfort his heart even as it had comforted her own.

Poughkeepsie, N. Y.

BERTIE'S EASTER

MARGARET PRYDE.

"M A, how soon will Easter come?"
"Two weeks, my boy. Why?"

"Oh, I was just thinking"—

"You spend a good deal of time thinking, dearie. You don't talk as much as you used to, seems to me, and I'm out and in the same as ever."

"I don't know, ma, but as I lie here all sorts of things keep running in my head. I can't somehow tell them all."

"Well, dearie, don't think too much. I must try to be with you more. But what were you thinking about Easter?"

"Oh, before I had to be kept quiet in here, ever so long ago, when I was a little fellow, I used to see them carrying lots and lots of flowers to St. Enoch's Church, and nearly all of them were white, and you said they were to dress up the church for Easter, and white ones were the best, 'specially lilies. So I've been thinking most about Easter and white flowers. How I'd

like to see the church dressed up with the beautiful lilies!"

"I wish you could, my boy, and, besides seeing the flowers, hear the grand music. They always have what is called Easter music. You remember I've told you about it—something very joyful and beautiful, because on Easter morning our Saviour rose to life again, and it is made a great deal of in our churches. But now I must go. The children will be home from school and will want their dinner. Good-by for a little while."

Left to himself, Bertie Somers relapsed into thought, and mingled music, flowers, and fragrance into a glorious whole. For six of his eleven years of life he had been a prisoner, having injured his spine as the result of a fall, which made it impossible for him to ever walk again. Blest with a tender mother, he was cared for as well as their circumstances would permit.

His little cot was placed by a window where he could look out when he felt well enough, and in warm weather talk to his brother's playmates outside; and in their disputes the little fellows always abided by his decisions. His sister Alice, two years younger than he, had a kind Sunday-school teacher who frequently called to see Bertie, and who, this afternoon, came and brought with her an Easter lily plant in bud, saying, as she placed the flower-pot on the window-sill: "Now, don't dare to open before Easter!"

What delight for Bertie! He could hardly thank her; but words were not necessary. Miss Bishop could read it all in his eyes and the trembling of the sensitive lips. She was glad that the thought of giving him the lily had suggested itself to her. She was impressed painfully today with his fragile look, and in leaving remarked to his mother that "he seemed thinner and more delicate than usual."

"Yes," Mrs. Somers answered, sadly. "He grows weaker. I am afraid we shall not have him much longer, poor dear! I shall miss him sorely. He has been a wonderful comfort to me."

Miss Bishop thought of the nights and days this hardworking mother had spent in ministering to the sick boy, and yet she only spoke of his being "a comfort" to her. Mrs. Somers told of Bertie's wish that he could see the flowers and hear the joyful Easter music in the church, but would be quite contented now that he had such a beautiful lily of his own to look at.

On her way homeward, Miss Bishop had an inspiration.

"Oh, if I only could get them to do it! I'll go at once and see Mr. Chandler, and hear what he thinks;" and, turning again, she walked quickly to the office of the choir-leader of the church where she belonged. Happily he was at leisure, and listened with much interest to her story of Bertie's accident, long endurance, and patient suffering, and now, with this visible failing of strength, his desire to see and hear something of Easter joyfulness.

"Poor little fellow," said Mr. Chandler, "I wish there was something I could do for him. Can you suggest, Miss Bishop? Oh, I wonder if he would like some flowers?"

"Yes," she answered, "but there is one other thing I hardly dare to suggest"—

"Tell me," Mr. Chandler said, encouragingly.

"Do you think your choir would go and sing an anthem or an Easter hymn to poor Bertie?"

"I don't know," he replied; "but if it can be done, when would be the best time?"

"I leave it with you," said Miss Bishop, "and will then prepare Mrs. Somers."

When the choir met, they entered into

the spirit of the plan with loving readiness. Easter morning at nine o'clock was the time appointed to go to the house, and all the family but Bertie had been told.

A glorious morning dawned. Poor Bertie had been very ill and weak all day Saturday, but had slept during the night, and now lay quietly looking at his lily, which had done as Miss Bishop had ordered—waited for Easter to open its sweet blossoms.

Hark! What is that?

"Ma!" he faintly called. "Where's the music? Ma, don't you hear music? Oh, where am I?"

"Hush, dearie! Listen. Yes, it is beautiful music."

"Ma, it's coming nearer. Oh, where is it?"

Nearer? Yes, into the very room came the music and the fragrance and the flowers, for each one held lilies and hyacinths and lovely white blossoms, till the little room was transformed into a floral shrine. Too weak to do more than look his delight, Bertie lay and listened while anthems and hymns were sung with more real earnestness surely than ever before. Did they see an Easter dawning for the little prisoned one? The pale sweet face brightened, and the eyes looked so wistfully from one to another. Then, turning to his mother, his lips moved, and she leaned over to hear what he would say.

"Tell them it must be like this in heaven. Perhaps I'll sing 'Hallelujah' there."

Very faint were the words, and his mother repeated them to the friends gathered around.

Once again the blended voices rose in harmony,

"Jesus Christ is risen today, Hallelujah!"

while the trembling lips tried to join in the last word.

"Our triumphant holy day"—and with wonderful strength and brightness Bertie sang his "Hallelujah" with the others.

It was his last effort. The dawn of Easter had risen for him, and his "Hallelujah" mingled with the angelic choir in heaven.

Brighton, Mass.

RESURRECTION

ADELBERT F. CALDWELL.

I read it in the unfettered brook,

And in the swelling seed;

And oh, I read it in my heart—

God must supply that need.

I read it in the bursting bud,

And in the springing grain—

Though dead, through Jesus Christ, our Lord,

We'll rise and live again!

Bloomington, Ill.

SOME EASTER CUSTOMS

KATE S. GATES.

DURING Lent one may see hung in an upper window of almost every house in Italy a rather hideous looking doll, robed in black, and holding a distaff in her hands, on which flax is wound. An orange or cushion is suspended from her, into which six feathers have been stuck, five of them being black, the other, white. This doll is hung up Ash Wednesday, and early every Sunday morning a black feather is taken out. On Easter morning the white feather is removed with rejoicing that the season of self-denial and fasting is over, for until the last feather is removed none of the family is supposed to touch any meat. If the doll were so disposed, and had the power of speech, she might possibly tell tales; but she holds her own counsel, and

no one is any wiser for anything she may have seen. After Easter she is put away out of sight until Ash Wednesday comes again.

On Holy Thursday in Spain the royal family, and all the court visit seven churches on foot—at least that is the number they are expected to visit. No vehicular traffic of any kind is permitted on that day or Good Friday, and the streets through which the royal procession passes are swept and sprinkled thickly with fresh sand. The ladies, resplendent in gold costume, drag their trains behind them. All Madrid visits its seven churches, more or less, but they pass without obeisance before the high altars on which there is no Host. So Majestad is dead, the people will tell you. After the function there is a parade in the Puerta del Sol. For forty eight hours the bells in all the churches are silent.

Longmeadow, Mass.

BOYS AND GIRLS

DEBORAH'S VICTORY

The Story of an Easter Hat

HELEN M. RICHARDSON.

"I WON'T go to Sunday-school—so there!"

Mrs. Maxwell was clearing away the breakfast dishes. She did not even stop to look at Deborah, who sat in a wooden chair beside the window, pouting.

"Must I wear my Shaker bonnet and old plaid shawl, mother?" Deborah asked, seeing that her mother did not seem inclined to notice her ill-humor.

"It was decided last night what you were to wear, daughter." Mrs. Maxwell spoke mildly, but firmly.

Suddenly Deborah's face brightened. "You didn't say I had got to go to Sunday-school, though; you said if I went I must wear my Shaker bonnet and plaid shawl." There was a triumphant gleam in Deborah's eye.

"I see nothing to prevent you from going. The sun is shining brightly, and the shower has laid the dust. I certainly see no excuse for your staying at home," replied her mother, looking out the window.

"I don't see why it had to clear off. I shouldn't have cared so much if it had rained," grumbled Deborah. "But to have to wear those old things when the sun is shining, and the birds are singing, and—and—O mother! how can you be so c-e-cruel?" Deborah was sobbing in earnest now.

"I am very sorry, daughter, that you take it so to heart," said her mother, going over to the window where Deborah sat with her face buried in her hands, and laying her hand gently upon her head. "But always when I have anything disagreeable to do I find that the easiest way is to go about it at once and have it over. The bell has been ringing for some time," she concluded, going back to her work.

This meant that there would be no abatement of last night's decision. Deborah understood her mother's ways, although her mother confessed that she did not always understand Deborah's.

To be obliged to wear her Shaker bonnet and that old shawl, Easter Sunday! What would everybody think? Her mother surely could not love her, to sub-

ject her to the ridicule that would certainly follow her appearance at church in such a rig. Then if she should stay away from Sunday-school, the girls would question her so that she would either be obliged to tell the reason for her absence, or tell a lie to conceal it. Deborah could not decide which would be the harder to do.

Her mother had wiped the last dish and had hung the towel on the rail to dry, and the bell had given its final clang, when Deborah suddenly arose and went up to her room. She did not allow herself more than a passing glance at the pretty Leghorn hat with its wreath of roses and long streamers of blue ribbon, as she seized from the peg beside it the Shaker bonnet, and settled it on her head with a defiant jerk. Then the old plaid shawl that she had worn to school every day for two years was hastily pinned together at her throat, and Deborah paused before the glass to survey herself.

What was it she had heard the minister say about heroes? Not all of them go to war; some never saw a musket; others never even know that they are heroes; yet every time we do a disagreeable duty, cheerfully—

"Oh!" Deborah caught her breath. "It's going to be harder than I thought it would be. I can do it! I am going to do it! but—cheerfully! Well, I'll try to. Guess it will be the hardest thing I ever did, though."

"Good-by, mother, I'm going," she said, as she reached the foot of the stairs; then the door closed behind her, and she was hurrying down the road.

Mrs. Maxwell watched her with a glance of mingled grief and admiration.

"It was a harsh punishment, but how bravely she accepts it!" she murmured, as the little figure disappeared around a turn in the road.

All the way to church Deborah kept saying, over and over: "I can do it, I am doing it, as cheerfully as I can!"

By the time she reached the church door she had herself pretty well in hand. Sunday-school had commenced. She could hear them singing the opening hymn as she went up the steps.

"I mustn't stop to think how hard it is going to be to face everybody. If I do, I shall be a—what is it they call a man who starts to go to war, and then runs away?"

Deborah's reverie was interrupted by the sound of footsteps behind her. She turned, and saw Nancy Paterson hurrying to catch up with her. How pretty Nancy looked! She was conscious of it, too, for she gave a surprised glance at Deborah's bonnet, and then felt to see if her own pretty new hat was properly adjusted.

Side by side the girls walked into Sunday-school; and, as they were in the same class, the Shaker bonnet and the new Easter hat were companions during the service.

Deborah's bonnet was a magnet for all eyes. Polly Briggs nudged Sally Walker; Sally whispered to Eunice Wilder; and soon about every girl in Sunday-school knew that Deborah Maxwell was in disgrace.

"Of course she didn't wear it because she wanted to," Sally confided to Eunice; besides, hadn't Polly Briggs told Julia

Saunders that Deborah had got a beautiful Leghorn hat trimmed with blue ribbon and white roses? Polly had seen it. She had met Deborah on the street, Saturday afternoon, with it on.

This was what the girls were saying to each other in sly whispers during the lull before the lessons began. Deborah's looks and manner puzzled them, however; for, if ever a girl appeared to be in a happy frame of mind, Deborah Maxwell did. In fact, she seemed to be perfectly unconscious of anything out of the way in her apparel.

"What do you suppose she will do when it comes time to go upon the platform?" Polly whispered to Sally.

"Of course she'll take the old thing off—I should," Sally whispered back.

Deborah had been dreading this moment, herself, ever since she had left home.

"Oh, dear! it wasn't near as much fun wearing my new hat, yesterday, as I thought it would be, either," she was saying to herself. "Mothers always find out things—at least, my mother does. To think, of all people, I should have met her on the street, right after she had told me that I mustn't wear it, too. Then when she said I couldn't wear it Sunday because I had disobeyed her, she meant it—I knew she did. Mother always means things when she says them. What was the use trying to think she didn't mean this? I wonder if heroes always have thoughts like these to contend with? I don't believe I like being a heroine very well; but now that I've started in, I'm not going to back out—no, indeed—not this time!"

It was just at this point in her reverie that the Shaker bonnet was given a proud toss, as if to assure its owner that it was there, securely framing in a very determined little face.

"Every time we do a disagreeable duty, cheerfully!" How that word kept emphasizing itself every time Deborah repeated the sentence; and every time she said it, the smile upon her face grew brighter.

The dreaded moment had at last arrived. The girls were on the platform, ready to sing, and Deborah was with them.

"She has kept the old thing on, as sure as you live!" whispered Polly Briggs. "I'd have gone home before I'd have done it."

"So would I," was the answer.

Then the singing began, and Deborah's voice, clear and strong, led, as it always did.

"She really looks as if she enjoyed wearing old clothes," Polly confided to Eunice, as they walked together, on their way home.

"Let's ask her," said Eunice.

But somehow no one had the courage to introduce the subject; so Deborah reached home just as a heroine should—with all the discomforts of the day kept out of sight. She had talked and laughed with Polly, she had admired Nancy's new hat, and had said so many kind things to all, that she almost forgot she was returning from a conflict until her mother met her at the door and crowned her with a kiss, and called Deborah her brave little daughter.

The next Sunday Deborah stood before the glass tying on her pretty Leghorn hat.

"After all, it is great deal easier to do a thing than it is to dread doing it," she said to herself. "I don't believe one of the girls cared a snap whether I had on my old bonnet or my new hat, last Sunday. Now that it is all over, I am rather glad that I had to wear it."

Deborah Maxwell's victory was achieved many years ago, and she often relates the story to her grandchildren.

Waltham, Mass.

AN EASTER LILY

Guess what came to us last night
From the angels all in white!
Such a darling, dainty dot!—
Can't you think what we have got?—
A little Easter Lily!

Cause she came on Easter E'en
It can plain enough be seen
Not another name would do,
And this suits her through and through—
Our little Easter Lily!

For she's, oh, so white and fair,
With such wisps of yellow hair,
And she's sweet as sweet can be!—
Good-by; I must run and see
My little Easter Lily!

—EMMA C. DOWD, in *Congregationalist*.

She Understood

IN a public school in Sandusky one of the teachers in the primary grade gave the word "dogma" to her class as a basis for a sentence-building exercise.

As the class looked puzzled the teacher repeated the word, putting the accent rather prominently on the second syllable.

But the term seemed beyond the mental grasp of the children. None of them could produce anything.

Time was called, and a wide-awake little girl snapped her fingers and read: "Our dog ma has three little puppies."—*Spworth Herald*.

A Small Boy's Estimate

A WELL KNOWN Methodist minister in Boston, in reviewing the Sunday-school on a recent Sunday, asked: "How did John the Baptist's preaching differ from mine?" A small boy quickly shouted: "It was much better!"

No Extra Trouble

IT was in the dead of the night, and a cold night at that. Mr. Smith was away, and Peterson Smith, aged six, was getting over the measles.

"Mother, may I have a drink of real cold water?" he asked, waking Mrs. Smith from a refreshing slumber.

"Turn right over and go to sleep!" commanded Mrs. Smith. "You are a naughty boy to wake mother up when she put a pitcher of water on your table the very last thing before you went to bed."

Ten minutes later the small voice piped up again: "Mother, I want a drink of water."

"Peterson," said Mrs. Smith, sternly, "if you say that again I shall get up and spank you!"

There was five minutes' silence, and again Peterson spoke.

"Mother," he said, cheerfully, "when you get up to spank me, may I have a drink of water?"—*Youth's Companion*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson II

SUNDAY, APRIL 10, 1904.

MARK 8: 27-38.

PETER CONFESSES THE CHRIST

I Preliminary

1. GOLDEN TEXT: *Thou art the Christ, the Son of the living God.* — Matt. 16: 16.

2. DATE: A. D. 29, autumn.

3. PLACE: The vicinity of Cesarea Philippi.

4. PARALLEL NARRATIVES: Matt. 16: 13-28; Luke 9: 18-27.

5. HOME READINGS: Monday — Mark 8: 27-38. Tuesday — John 6: 59-69. Wednesday — Isa. 44: 1-8. Thursday — Rom. 10: 1-11. Friday — 2 Tim. 1: 1-12. Saturday — Luke 12: 1-12. Sunday — Matt. 16: 13-20.

II Introductory

Proceeding northward, after the events of our last lesson, our Lord propounded to His disciples on the way that memorable and momentous question concerning His Messiahship. He prefaced it with an interrogation as to how the people regarded Him — what opinion they had come to in reference to His personality. The disciples replied that the people had not accepted Him in His true office; they ranked Him as a second Elijah, or Jeremiah, or as John the Baptist resurrected — a prophet, but not the Messiah. "But who say ye that I am?" Peter was the spokesman of the Twelve. With the ardor of intense conviction he instantly replied: "Thou art the Christ, the Son of the living God." Jesus accepted and ratified this confession, assuring them that "flesh and blood" had not revealed this truth to them, but the Father in heaven. He charged them, however, not yet to publish it. The time had not come. His Messiahship must first be consummated by suffering. He must go to Jerusalem, be rejected by the rulers, be "killed," and "on the third day rise again." So little prepared were the disciples for this disclosure, so inconsistent did it seem with all their notions of the Christ, that Peter had the audacity to rebuke Him; but was himself rebuked as putting a Satanic hindrance in his Master's appointed and chosen path — "Get thee behind Me, Satan!" Calling His disciples around Him, our Lord solemnly proclaimed a universal law which should bind all the subjects of His kingdom in all ages — the law of cross-bearing even unto death, if duty required it. He assured them that to cravenly save one's life at the expense of one's faith, would be to lose the true, unending life altogether. And what does a man make by it, He asked, even could he grasp the whole world as his own, if that true life be forfeited and himself be lost? There was coming a Judgment Day. The Son of man, though now despised, will surely appear, in the glory and power of His kingdom, with the holy angels. Whoever, in these days of truant faith, is ashamed of his Lord and His teachings, will then, in just retribution, find the Saviour ashamed of him. Even before that coming in judgment will He come. There would be a manifestation of His glory, which even many who were listen-

ing to His words should witness before they should "taste of death."

III Expository

27. Jesus went out (R. V., "went forth") — from Bethsaida. He was trying to be alone with His disciples. Cesarea Philippi — at the foot of Mt. Hermon, near one of the sources of the Jordan, about twenty-five or thirty miles northeast of the Sea of Galilee. Ancient names for it were Paneas, Leshem and Laish. It was called Philippi after the tetrarch Philip, who beautified it. It is now called Banias. This was the most northerly point reached by our Lord. By the way (R. V., "in the way") — on the road. Whom (R. V., "who") do men say that I am? — Doubtless He knew perfectly well, but the question was introductory to another. In Matthew it reads: "Who do men say that I, the Son of man, am?"

It was a time of at least seeming failure and partial desertion. "From that time," St. John relates (6: 66-70), "many of His disciples went back, and walked no more with Him." He had turned to the Twelve, and asked in tones of touching sadness, "Will ye also go away?" and had received from Peter the reassuring answer, "Lord, to whom shall we go?" But in the meantime there had been signs of wavering. It was time, if we may so speak, that they should be put to a crucial test, and the alternation of faith, or want of faith, pressed home upon their consciences (Ellicott).

28. They answered (R. V. "told him"). — Had Jesus filled the popular conception of the Messiah by girding on the sword, the answers would have been different. John the Baptist. — Such was the opinion of Herod Antipas, and his *imprimatur* would give it currency in certain circles" (Morison). Elias (R. V., "Elijah") — the forerunner of the Messiah as predicted by Malachi. Matthew inserts here, "Others, Jeremiah." The people had some faith in Him as a messenger from heaven, but they accorded to Him only the rank of a resurrected prophet.

29. But whom (R. V., "who") say ye? — the crucial question, but they had settled it. They had followed Him, seen His miracles, heard His teachings, breathed the atmosphere of His holiness; they believed in Him with the heart, and with the mouth were now ready to make their confession of faith. Peter — always the leader; he here speaks both for himself and all. Thou art the Christ — the Anointed, the Messiah; Matthew adds, "the Son of the living God." There was no hesitation, no suppression. But their belief in Him was no mere inference or speculation. According to Matthew's account, our Lord assured Peter that "flesh and blood" had not revealed it to him, but "my Father which is in heaven;" and He then proceeded to announce to him that on that rocklike *credo* He would build His church, against which "the gates of hell" would be powerless to prevail; and that unto him (Peter) should be given the keys of the kingdom — the omission of all which by Mark, when we consider that Peter was his informant, is "honorable to the modesty of the apostle" (Morison).

30. Charged them — peremptorily. Tell no man. — The Gospel was not yet completed. The Jews, with their mistaken notions of the Messiah, would not accept the disciples' testimony. It was important that the disciples should authoritatively be confirmed in their conviction of His Messiahship; the people must wait until it should be confirmed by His death and resurrection.

31. Began to teach them — "from that time," says Matthew. Having confirmed

their belief in His Messiahship and assured them of the perpetuity of His church, He now prepares them for what was required by His Messiahship — the necessity of suffering and death. Must suffer. — It "behooved him." It was, under the circumstances, inevitable. Many things — more things, in fact, than were recorded. Elders, chief priests, scribes — all the ruling classes in the nation He killed. — So Daniel and Isaiah had predicted, but the announcement startled the disciples. "The cross is the necessary climax of His sufferings" (Schaff). After three days rise. — This should have proved a comfort to them, but they "understood not the saying."

Observe the regular development in His teaching: First, He simply proclaims, "The kingdom of heaven is at hand" (Matt. 4: 17); then He explains the principles and laws of that kingdom in the Sermon on the Mount; then, in the parables by the Sea (Matt. 13), He sets forth, in figures, the nature of its progress and the obstacles it will encounter; but not until, by no direct word of His, but by gradual acquaintance with Him, the disciples have come to the full faith that He is the Messiah, the Son of God, does He begin to foretell to them His cross (Abbott).

32. He spake openly — made this announcement plainly, explicitly, without covering it with parable or metaphor. Peter took him — impulsively interrupted Him, with an act and word of remonstrance; possibly laid his hand upon Him. To rebuke him — to reprimand or chide Him. His language is given in Matthew: "Be it far from Thee; this shall not be unto Thee!" Possibly Peter was inflated by his predicted dignity; possibly he recoiled from the idea that One whom he loved so well should submit to such a cruel fate; possibly he had a protective purpose in the words — that he and the disciples would fight to the death for Him (he *did* draw his sword in the garden); but whatever his motive, his speech put him precisely in the position of the tempter in the wilderness. "This world," says Hofmeister, "has many Peters, who wish to be wiser than Christ, and to prescribe to Him what it is needful to do."

33. Turned about and looked on his disciples. — Peter had taken Him aside; in turning, Jesus by His very act puts Peter

March April May

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behind Him. Perhaps He saw that the disciples sympathized with Peter. Get thee behind me, Satan. — Peter, of course, did not mean it, but in trying to deter Jesus from His chosen course of self-sacrifice, his remonstrance was satanic; and to the satanic spirit in it Jesus replies in a tone of intense revulsion. Thou savorest (R. V., "mindest") not the things . . . of God — the method appointed by God for the salvation of the world. Things of men — human expectations, feelings and ideas; a rebuke for all who have a sentimental admiration for Jesus of Nazareth, but stumble at the cross, which belongs to 'the things of God' (Schaff).

34. Called the people (R. V., "the multitude"). — Even here a crowd followed His steps. With his disciples. — What He was about to say was of universal application — a test both for the Twelve and for those who had been recently attracted by His teachings. Whosoever will (R. V., "if any man would") come after me — decide to become My follower. Let him deny himself — in everything that hinders that following; absolute self-renunciation for Christ's sake. This does not teach arbitrary or self-imposed practices of self-denial. Take up his cross — his own cross of endurance and faithfulness, even unto death, if need be. Luke says, "daily." Follow me — wherever I may lead. "Self-denial is to deny ourselves everything wrong, no matter how pleasant it may be; it is to give up what is pleasant and right in itself when we can thereby best aid the cause of Christ and the redemption of our fellow-men; it is to do right, serve Christ, and promote His kingdom, at whatever cost" (Peloubet).

35. For — telling why the above precept was given. Whosoever will (R. V., "would") save his life. — He who thinks more of his lower temporal life than of his higher spiritual life, which is his true life, and therefore chooses to renounce truth and duty to save his life, will lose the higher life altogether; whereas he who flings all into the scale, even life itself, for Christ's sake, shall have for his reward a life ennobled and unending. The word here rendered "life" is the same as that rendered "soul," in verses 36, 37. It means conscious selfhood or personality. For my sake and the gospel's — "two sides of the one great reality . . . The Gospel without Christ would be nothing. Christ, without the Gospel to make Him known, would be nothing — to us" (Morison). Save it — in the sphere of the future and the eternal.

36, 37. What shall it profit? — What does he make by the bargain? Gain the whole world — its sum total of pleasure, wealth, honor. There is no promise that he can or will gain a fraction of it; but our Lord makes His supposition as extravagant as possible. Lose his own soul (R. V., "forfeit his life") — lose himself; he himself irreparably and eternally lost; forfeit, for the acquisition of the whole world, an immortality of blessedness. What shall a man give in exchange? — Suppose that he has bartered his soul away, how can he redeem it? — meaning, of course, that it is impossible to redeem it; that man has no equivalent for it.

38. Whosoever . . . ashamed of me — in the sense of disowning or rejecting Christ and His teachings. Says Morison: "This temptation to shame is one of the severest which young converts have to encounter. The anticipation is one of the mightiest motives to keep men away from religion." Adulterous and sinful generation. — The conspicuous guilt of the Jewish nation was wanton unfaithfulness to Him who had

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B. H. CHALKER, ex-Chief of Police, Ozark, Ala.

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espoused them to Himself. Of him also, etc. — He in turn shall be disowned and rejected, not in a spirit of pique and vindictiveness, but in just and holy retribution. When he cometh. — He who is now persecuted, rejected, and looking forward to a death of shame, will, despite all this, come with a retinue of angels and with the splendor of the Father's glory to judge the world. Glory of his Father — possibly an allusion to the Shekinah. In Matthew, He "will come to reward every man according to his works."

IV Illustrative

Multitudes account their souls of very small value indeed. Judas sold his soul for thirty pieces of silver; and not a few, who probably deem themselves better than he, would part with theirs for the most pal-



try worldly advantage. The great ambition of the million is to be happy as animals; not to be blest as "saved," noble-spirited, sanctified men. "Who will show us any good?" is that which the many say. "Give us health, wealth, houses, lands, honors, and we care not for righteousness, either imputed or personal, peace of conscience, joy in the Holy Ghost. These may be good also in their way, and if one could have them along with the other, without trouble or sacrifice, it were perhaps well; but we cannot consent, for their sakes, to deny ourselves any pleasure, or voluntarily endure hardship" (Bruce, "Training of the Twelve").

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League Prayer Meeting Topics for April

REV. MATTHIAS S. KAUFMAN, D. D.

April 3 — Our Victories through Christ.
1 Cor. 15: 50-58 — Easter Meeting.

"Triumphant over evil,
Triumphant over loss,
With Thee, Redeemer of the world,
Thy saints accept the cross."

A German writer pictures a good man as coming, after his death, to the gates of Paradise and being welcomed to its blessedness. There, awaiting his arrival, stood an angel who was commissioned to conduct him farther on. A route had been laid out for him, which first presented the most obnoxious stage of sin as it brought forth death. That place was peopled with horrid objects, wretched and repulsive. From this scene the guide bade him look down a dismal vault beyond, and down still further to a crowd of creatures, loathsome, haggard, and wasting with anguish. Then he told him to centre his vision upon an object more hideous than imagination could picture, and said to him: "That in the ages of eternity would have been you, had you not repented and believed. From such woe and degradation you have been saved by the compassion of your Saviour." From this view-point his teacher took him to another elevation, from which could be seen the amazing glories of the redeemed. There he saw the angels of highest rank and listened to their rapturous hallelujahs. How ravishing the scene! Just beyond were the glorified, and amongst them one who surpassed them all in purity and loveliness of character. More charming was this spirit than other saints, than seraph or archangel. Enrapturing music filled the soul and excess of glory from the throne overcame him. Thereupon the guide removed his charge some distance from the ineffable splendor, and said to him, "Yonder most beautiful and exalted being you saw in the centre is yourself, many ages hence." What supernal glory to anticipate! What wonderful bliss to find, all in the redemption made available through Christ! What a triumph!

SHACKLES

1. The fear of death is weakening and fetters the soul.
2. The dread of dying binds many a soul, thus depriving it of ability to conquer and win glorious victories.
3. Let Christ remove this fear, and every conquest will reflect the glory due His name.
4. Even shrinking from physical death can be mastered in His name, as often proved by martyrs.
5. The dread of physical death would be reduced to naught could we only realize how completely Christ has abolished spiritual death for every one who believes on Him.

THE PLUS BASIS

1. Philosophy only hints at immortality. Christ, by His own resurrection, has brought it to light and made it certain (verse 53).
2. To a Christ death is swallowed up in victory. Therefore both fear and death are captives chained to the Christian's triumphal chariot (verse 54).
3. When Christ gains the victory over us we gain the victory over death (verse 57).
4. Here we begin a series of conquests with Christ whose glorious results will be enjoyed in distant eternity (verse 58).
5. With such exalted and inspired views as this great chapter presents, it is evident that our Captain's "Follow Me," is not a call to a stroll, but to conflict.

THE PALM BRANCH

Many are the encounters before us. Born with a deep desire for immortality, taught its

verity in God's Word, we cannot rest until it is realized. A young salmon coming to life in a Rocky Mountain rivulet, on the western slope of the "Great Divide," is early impelled by some inborn impulse to swim westward to larger and broader waters. Leaving its mountain home, it instinctively moves on, with a tenacious aptitude for evading all strange objects and eluding all enemies. But it soon discovers that, however cautious, many are the conflicts on the journey. See it take on strength. Rapidly it develops, and ere it seems possible the tender young salmon is full grown, packed with nervous energy and muscular force. What now are narrow passes? Up over waterfalls it leaps with glee. Up the rapids of the mountain torrent it clammers with marvelous dexterity. A dash here, a plunge there, a bold leap and lunge, and behold the vast ocean is gained. We are born into a narrow realm, but, having within us instincts and intuitions of the mighty ocean of immortality, we set out for the broader life. Encounters, obstacles, rebuffs, strenuous exertion, then victory, every foe vanquished, and eternal triumph is ours. How thrilling the thought of a life triumphant through Christ, actually and forever triumphant!

"'Tis worth a wise man's best of life,
'Tis worth a thousand years of strife."

April 10 — Two Standards of Life. Matt.
5: 43-48; 1 John 2: 15-17.

LUSTRES

1. "Learn from yon Orient shell to love thy foe,
And strew with pearls the hand that brings the woe."
2. It is where the shell is struck that the pearl is formed. So beautifully does it return good for evil.
3. The axe is perfumed by the choice wood it cleaves. Flowers when crushed send forth sweetest fragrance.
4. Thus at the heart of nature this high standard appears. God is at the heart of the natural world.
5. "All nature calls aloud, shall man do less
Than heal the smiter, and the raller
bless?"

DEMONSTRATION

Even the heathen have sometimes caught the spirit of this lofty standard of returning good for evil. The story is told of a Chinese emperor who, having been apprised of certain subjects starting an insurrection in one of his provinces, said to his officers: "Command your men, and we shall quickly destroy these foes." But upon the approach of this royal army the rebels surrendered. All now looked for a signal exhibition of revenge. To their amazement, however, the insurgents were treated with mild consideration. "How is this?" demanded a high official. "Is this the way in which you fulfill your promise? Your royal word was given that your enemies should be destroyed; and behold you have pardoned them all and even caressed some of them." "True," replied the emperor, "I promised to destroy my enemies, and have I not done so? See, they are enemies no longer. I have made them friends."

SCALES

1. The two standards are the world's (selfishness) and Christ's (self-sacrificing love).
2. The difference between them is marked clearly by the presence or absence of genuine love (verses 43, 44).
3. The world proclaims its proud dictum, but Christ sets it aside by His simple yet majestic, "But I say unto you."
4. Since we cannot serve God and Mammon at the same time, we certainly cannot love them both the same (1 John 2: 15).
5. Geology and archaeology impress us with the transitory nature of all things. They "pass away." But the love that leads us to abide in Christ, that is truly eternal (1 John 2: 17).

6. A false balance means falseness in every action. The whole life is vitiated by untrue scales.

MEASURES

1. For liquid measure let it be the overflowing cup of good-will.
2. For dry measure let it have the gospel test — filled, pressed down, shaken together, running over.
3. For troy weight let there be no tampering with ounces and no adulterations of motive.
4. Let the foot rule have its full twelve inches, and the yardstick not a whit less than three feet. It is charged that type-writer ribbons sell for ten yards a spool, but actually contain only about seven yards. If this be true, it is a disgraceful abomination upon men who should place business honor far above yards of ribbon.
5. To determine the correct measure, a criterion has been divinely placed within every breast. Free the conscience from rust and dust and keep it duly enlightened by a sincere study of God's will; then it will not be very difficult to know and value the right standard.

CROWNING GLORY

After all foundation principles are properly adjusted by the standard of Christian ethics, then open the flood gates of love and let the life be permeated, filled, glorified, with all the fullness of Divine love. It is love which imparts vitality, radiance, potency. To love we look for life, and look not in vain. Love stirs us deeply, energizes us, and imparts those qualities which glow forever with immortal beauty. When Captain Dreyfus was falsely accused, compelled to live in an iron cage, cut off from the outside world, what then were home and friends to his devoted companion? As a political prisoner in France was accorded the privilege of having his wife with him, Mrs. Dreyfus was eager to share her husband's lot and submit herself to the same rigorous discipline that was imposed upon him. This beautiful example of costly affection illustrates the standard which ought to be adopted by every follower of Christ. In such love we may find essential dominion.

"The crown of the getter shall fall to the donor,
And the last shall be first and the first shall be last,
And to love best shall still be to reign unsurpassed."

April 17 — The Transforming Power of Christ. Rom. 12: 1, 2; Phil. 3: 20, 21.

In telling verse is related how the statue of David at Florence was formed by Michael Angelo. At first a block of marble was borne to that city fair, out of which the authorities desired to have a piece of statuary enisled for adornment to their metropolis. In answer to a call for sculptors an unskilled aspirant presented himself and secured leave to attempt the

A Good Politician

"takes care" of his friends,
it is said. If you are afflicted with a cough or cold, take care of yourself by using Hale's Honey of Horehound and Tar early in the attack. It won't disappoint. Ask your druggist

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task. Clumsily he wrought, and so marred the block that it was cast aside as no longer fit for its purpose. Years passed away, and later a thoughtful brow bent over this marble, when lo! to his artistic vision a splendid form appeared. He determined to release that form. Hence with mallet and chisel in hand he knocked off the superfluous marble till the royal one stood before him.

"And in place of highest honor,
Glad they set the statue fair;
While the city rang with praises
Of the sculptor's skill so rare."

Marvelous transformation this! But not so wonderful is it as the transformation of a depraved sinner into a regenerated saint. Credit to Michael Angelo! Adoration and grateful worship to the mighty Christ!

HIDDEN MANNA

Think what an immense reservoir of wonders this world is! The very streets upon which we tread are full of unseen brilliants. The clay can receive the light so as to gather up only the blue rays, and lo! we have a sapphire. Sand can be readjusted in such a way to its environment as to reflect blue, green, purple and red rays, and the bewitching opal attracts our gaze. Soot, offensive as it is, contains elements of the hardest substance known, reflecting all the sun's rays, and we have the sparkling diamond. We know not what transformation may surprise the starry spheres, but we do know that our own world is filled with marvels that surprise the most intelligent observer at every turn. Ash barrels contain materials for daintiest toilet soap, finest jelly, cloth worth many dollars a yard, and paper exquisite enough for royal taste. We know not what the rag-picker may carry off in the coarse bag he shoulders. Transformation is a word of intense and varied interest even when applied to material things. How much grander is it in the moral and spiritual realm! How glad are we that Christ came into the world to save that which is lost! How grand to live in an age when His transforming power is more manifest among men than ever before!

THE SECRET

1. "Living sacrifices" these bodies are, to become, and all that they contain (Romans 12: 1).
2. Transformations of the life must begin in the mind and heart (verse 2).
3. Whatever may be humiliating (Phil. 3: 21) in us, Christ can utilize in exalting His disciples.
4. Submission to Christ is the one supreme essential of our personal transformation into His likeness.
5. Could we but see the outcome of our

RHEUMATISM

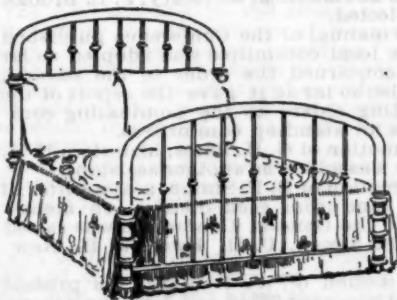
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trials, sorrows, sufferings, and God's purpose in them for us, we should never murmur, but "glory in tribulation also."

6. Oh, to be altogether such in character as Christ would have me be, is the deepest cry of every one who sees Him in the true charm of His life!

THE MASTER'S TOUCH

"In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The Master's touch, the Sculptor's chisel keen."

"Great Master, touch us with Thy skillful hand!
Let not the music that is in us die.
Great Sculptor, new and polish! nor let,
Hidden and lost, Thy form within us lie."

"Spare not the stroke; do with us as Thou wilt;
Let there be naught unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, O our Saviour, Lord!"

Would that every Epworthian might commit these last two stanzas to memory, and make them, in the marvelous completeness, a daily prayer!

April 24 — Christian Education in Missionary Lands — Classes, Teachers, Pupils, etc. Matt. 4: 13 17.

"The people that sat in darkness saw great light." What an inspiring declaration! In these nine words of our lesson is couched a truth that glids the centuries with the rising sun of hope. It is both history and prophecy. The Christ-light will do for humanity what the sun does for the natural world. Tyndall tells us that, leaving out of consideration eruptions of volcanoes, the ebb and flow of tides, every mechanical action on the surface of our earth, and all manifestation of power inorganic no less than organic, are produced by the sun. He dives into mines for ore, rolls and rivets it for use, boils the water and pulls the engine. The sun speaks in the thunder and flashes in the lightning. We see his might, feel his power, are hourly nourished and sustained by his multiplied kindnesses. We wonder not that the ancients worshiped the sun, and called him God, so beneficent is he continually to all living creatures. The sun's mission is first to the earth; Christ's mission is to the inhabitants of this globe. Many have not seen His light. Therefore they still sit in darkness. The very darkness around them is a summons to us to carry them the light of life in Jesus Christ.

STUDIES

When we consider some parts of our land and observe the prevalent ignorance and degradation there, the situation is far from encouraging. But compare this republic as a whole with China, for instance, and the difference is so marked that the condition of heathendom seems truly appalling. European countries are far behind America, and yet so much inferior is China, that there is signal force in Tennyson's familiar line in "Locksley Hall." Identifying China with Cathay he says: "Better fifty years of Europe than a cycle of Cathay." They are a very industrious people and studious, yet they are held fast by degrading superstitions. Think of the absurdity of regarding the stomach as the seat of the mind. This they do. Hence they regard corpulent people as having large intellects. On their boats they paint two eyes, that they may see which way to go. Bishop Fowler tells us that he was once riding on a Chinese boat, when he allowed his legs to hang over the side in such a way that one eye of the boat was covered. Because of this the boatman refused to pull. He said the boat could not see the harbor with one eye closed over. Women are kept in ignorance and servility. How much that vast empire needs the "Light of the World!"

2. India is little better. It has an immense population — more than forty times as many as live in the United States. Some of their sacred books should never be translated because of their villainess. Buddhism, Hinduism, Mohammedanism, are the prevailing religions. Caste rules with a rod of iron. Woman is ground down. Enforced child-marriage is fraught with cruelties greater than we can adequately imagine. Surely India needs the Light which can shine only from the Sun of Righteousness.

3. Multitudes of these unfortunate people are awaking to a sense of their sadness and long to know more than can be taught them save by Christian teachers. In China many males can read and are eager to learn. Indians have alert minds and take easily to metaphysical questions. Unless they are given the Gospel, they will easily drift into destructive infidelity.

4. Much has been done by our beloved Methodism in establishing schools, furnishing competent teachers, and gathering in eager pupils. The results have been exceedingly encouraging. Our successes have become our embarrassment. The available students far exceed our facilities for their instruction.

5. Our missionaries educate them not only in secular learning, but to this they add the highest of all sciences — the science of salvation. To this they unite the art of living the Christ-life, which is the supreme art.

Fall River, Mass.

NEW ENGLAND SOUTHERN CONFERENCE

Reported by REV. C. A. STENHOUSE.

TWELVE years ago this Conference met here, and reported 198 preachers and 24,719 members, Bishop Foss presiding. Today Bishop Goodsell opened the Conference with (according to last year's Minutes, from which there will not be much change reported) 190 ministers and 23,306 members. But in that time this city shows a population of over 75,000. During that time, also, all the cities of New England show large increase. It is evidently an increase, however, that does not increase any Protestant denomination.

TUESDAY

The examinations took place in the County St. Church. Besides the examiners and the candidates there were many arrivals of ministers and members of the Epworth League. Bishop Daniel A. Goodsell arrived, and will be the guest of Rev. Joseph Cooper, pastor of County St. Church.

A rainy evening did not damp the ardor of the Epworthians, who assembled in the evening for their Conference anniversary, which proved to be an event of unusual interest. The music was by the Allen St. Church choir, and was carefully prepared. The anthem, "The Divine Lullaby," was rendered with excellent effect. By arrangement the different Methodist choirs take due share in the music for the anniversaries.

Rev. J. E. Blake presided, and Rev. J. W. Magruder, D. D., of Portland, Me., delivered an address on "The Paramount Issue in our National Life." It was a very thoughtful and satisfactory presentation of the religious problem.

WEDNESDAY

A sea-fog and rain made the opening day of the 64th Annual Conference session unpropitious, but the warm welcome given each other by the brethren, and the generous hospitality of the people of County Street Methodist Episcopal Church, led by Rev. Joseph Cooper, the pastor, made everything genial and happy.

Bishop Goodsell at 9 o'clock called the Conference to order and read hymn 798, "And are We Yet Alive?" which was sung. He then read Isaiah 40, beginning at the 18th verse, and Eph. 2, after which, saying that the church had amply provided prayers of confession and thanksgiving, he immediately entered upon the communion service, in which he was assisted by the three presiding elders. The Bishop, after consecrating the elements, addressed the Conference in feeling terms on the great moments in a Conference session, none of which he considered so great as this of the holy communion. It is a moment of personal communion with Christ. He emphasized the spiritual temptations and needs of the man in the ministry. In a striking way he also expounded a doctrine of the real presence. After the Bishop's valuable words the elements were distributed. A very large number of ministers, besides members of the laity, were present and communed. The churchly aspect of the recently renewed auditorium was much admired and added impressiveness to the holy service.

After a brief intermission the Conference was organized. The secretary of the last Conference, J. Francis Cooper, called the roll (noting deceased members), and 102 members answered to their names; also 8 probationers. Two probationers were reported transferred.

J. Francis Cooper was elected secretary,

with power to nominate his assistants. The following were approved as assistants: L. G. Horton, C. A. Stenhouse, G. M. Hamlen, and G. A. Grant.

R. D. Dyson, having declined a re-nomination as statistical secretary, F. L. Brooks was elected.

The manual of the Conference published by the local committee was adopted so far as it concerned the order of the session, and also so far as it gave the report of the presiding elders as the nominating committee for standing committees.

On motion of G. H. Bates, historian, F. H. Spear was added as another assistant.

On motion of B. F. Simon, a committee of three (one from each district) on memorials to the General Conference was raised—B. F. Simon, C. H. Ewer, J. H. Newland.

On motion of W. I. Ward, the present lists of supernumerary and supernumerary preachers, and all changes of relation, admission on trial or in full, or any questions of character, were referred to the committee on Conference Relations.

The Bishop then took up the 15th Question: "Who have Died?" The presiding elders reported each for his district: New Bedford District—Samuel Fox, Edward B. Hinckley, and William D. Wilkinson; Norwich District—Henry H. Martin and Josiah T. Benton; Providence District—Dudley P. Leavitt and Orville A. Farley.

On motion of T. E. Chandler, chairman of committee on Obituaries, T. J. Everett took the chair to conduct the memorial service for deceased ministers and their wives. Walter Ela read the Scriptures, and J. H. James offered prayer. A ministerial quartet, consisting of Messrs. Bates, Grant, Scrivener and De La Mater, sang effectively several selections. The obituary of Samuel Fox was read by J. H. Buckley; Edward B. Hinckley, by P. M. Vinton; Dudley P. Leavitt, by J. H. Allen; Josiah T. Benton, by Walter Ela; Henry H. Martin, by J. H. James; Orville A. Farley, by J. G. Gammons; William D. Wilkinson, by T. J. Everett. The obituary of D. G. Ashley, a local preacher, was read by E. F. Smith; that of Charlotte D. Harris, wife of Chas. E. Harris, by A. J. Coultas; Abbie M. Cooper, widow of John Cooper, by J. H. James; Maria L. Crafts, widow of Frederick A. Crafts, by F. C. Baker; Johanna D. Livesey, widow of Richard Livesey, by T. E. Chandler; Frances Nutting Gardner, wife of Walter A. Gardner, by Walter Ela.

This concluded the memorial service. Although the hour was late, two Conference visitors were introduced and addressed the Conference—Rev. Dr. Forbes, representing the Board of Church Extension, and Rev. Dr. Kavanagh, superintendent of the Brooklyn Methodist Episcopal Hospital.

The Bishop requested, it being General Conference year, that a committee of three be appointed (C. S. Davis, E. Tirrell and E. C. Bass), to whom all visitors to the Conference, not official, be referred for opportunity to speak before the Conference.

After singing the doxology the Bishop pronounced the benediction.

At 2 P. M. Rev. J. E. Blake delivered the appointed missionary sermon before the Conference on Romans 1: 16: "I am not ashamed of the gospel of Christ, for it is the power of God." It was historical, analytical, spiritual, and optimistic in treatment.

The 4 o'clock service for the deepening of the spiritual life, in charge of Rev. James Mudge, D. D., was on "The Radiant Life."

At 7.30 the Church Extension Board held its anniversary, and Rev. H. A. Ridgway presided. Rev. Robert Forbes, D. D., assistant secretary of the Board of Church Extension, delivered an address on the work of the Society. It was far beyond any such address in the interest of that work ever given before this Conference, unless Chaplain McCabe's early efforts are recalled. It had a tonic effect. The music was by the County Street choir, and was worthy of the great audience.

THURSDAY

The Bishop conducted the half-hour devotional service. He suggested as a theme for the interchange of thought: "What is the difference between a true Christian faith and an un-Christian fanaticism?"

The business of the Conference was resumed, the Bishop presiding. The journal of yesterday was read and approved.

The roll of absentees from yesterday's session was read by the secretary, and 17 members responded.

L. M. Flocken, E. F. Studley, H. B. Cady,

and E. J. Ayres were excused from attendance.

A. J. Coultas offered a resolution, which was adopted, that official representatives addressing the Conference be limited to fifteen minutes, except when there is a Conference anniversary, and then to ten minutes.

T. E. Chandler read provisions of a will of Mary C. Bragg, a deceased member of First Church, Pawtucket, making a bequest to the Missionary Society, and he presented a check for \$350. Credit was ordered given the church in the statistical report with a foot note explanatory.

G. H. Bates, for Pleasant St. Church, New Bedford, asked that similar action be taken in reference to the S. S. Paine bequest of \$500. It was ordered.

W. S. McIntire offered a resolution, in view of the Allen embezzlement in the New England Conference, that an examination of the trust funds in this Conference be ordered. He explained that no suspicion existed. It was a matter of business, and to restore general confidence. It was ordered, and W. S. McIntire, Jacob Betts, M. S. Kaufman, G. E. Brightman, M. J. Talbot, and J. H. Buckley were appointed the committee.

The Book Concern dividend of \$1,181 and Chartered Fund of \$22 were received and ordered paid to the treasurer of the board of stewards.

A communication concerning the Episcopal Fund was referred to the presiding elders.

The Bishop addressed the Conference in reference to consultation concerning the appointments. He named certain hours which he preferred, in which all callers would be welcome.

G. H. Bates, the historian, in concurrence with many others, requested that Rev. M. J. Talbot, D. D., having completed sixty years of ministerial service, preach a historical sermon before the next Conference, and it was so ordered.

On motion of Eben Tirrell, a committee of two was ordered to co-operate with the laymen in reference to the Consolidated railroad transportation of ministers' household goods and to secure better freight rates. Eben Tirrell and W. F. Davis were appointed the committee.

W. I. Ward made representations concerning the church society and property at Berkley, Mass. He showed that there was no future for our work there. It seemed best to sell and unite with the Congregational society there. In his judgment the original Congregational church should hold the ground, and our rights be given up at a nominal cost to them. He asked the Conference to order this action.

C. H. Ewer, who was pastor when the division took place and Berkley edifice was erected, offered a resolution to the effect that the Conference retire from this field, and it was so ordered. The equity of the Board of Church Extension was fully guarded and the kindest expressions were made for the reunited Congregational society in Berkley.

The 10th Question was taken up: "What Members have Completed the Conference Course of Study?" William McCreey passed in character and studies of the fourth year, and was elected to elder's orders.

William D. Wilkinson was reported deceased.

The 9th Question was taken up: "What Members are in Studies of Fourth Year?" Ernest W. Burch passed in character and in studies, and was advanced.

Agide Pirazini was reported as having entered the Presbyterian Church, and was allowed to withdraw. His parchments were endorsed properly and returned to him.

Elmer F. Newell was continued in studies of the third year.

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Edward J. Sampson was advanced to the studies of the fourth year.
Robert L. McArthur was transferred from the North Dakota Conference to receive elder's orders and to be re transferred to the same Conference afterward. His certificate examination in that Conference was accepted, and he was elected to elder's orders.

The 22d Question was taken up: "Who are the Supernumerary Preachers?" G. H. Hastings, W. A. Gardner, E. F. Newell, were continued in this relation on recommendation of the Conference Relations committee.

Rev. G. P. Mains, D. D., one of the agents of the Eastern Methodist Book Concern, was introduced and represented the work as in a prosperous condition—the most prosperous year in the history of the Concern.

The 23d Question was taken up: "Who are the Supernumerary Preachers?" The list of last year was read, and the usual disciplinary and personal communications were received. Six members were reported deceased (see memoirs). The rest passed in character and were continued in the relation on recommendation of the committee on Conference Relations.

The 5th Question was taken up: "Who have been Continued on Trial?" Ralph S. Cushman and Samuel F. Maine passed in character and were advanced to studies of the second year.

Francis M. McCoy was reported transferred to North Dakota Conference.

Rev. Dr. O. S. Baketel of New Hampshire Conference, field worker of the Sunday School Union, represented the work of that society.

A. J. Church addressed the Conference in opposition to present methods of Sunday-school work.

It was voted, on motion of William Kirby, that the election of delegates to the General Conference take place Friday immediately after the reception of candidates into full connection.

The 30th Question, "Where shall the Next Conference be Held?" was referred to the presiding elders.

The 13th Question was taken up: "Was the Character of Each Preacher Examined?"

W. I. Ward, presiding elder of New Bedford District, passed in character, and, in answer to the Bishop, reported nothing against any effective elder on his district, after which he read his report. The presiding elder's reports have become very comprehensive, and aim to give a business-like statement of the material and spiritual conditions. A brief abstract cannot do justice to these masterly papers, and therefore will of necessity be omitted in each case. They will be published in full only in the Conference Year-book. Every one interested in this Conference should carefully read each of them.

Rev. F. Mason North, D. D., of the City Evangelization Union, was introduced and briefly addressed the Conference.

Rev. A. B. Cristy, secretary of the Rhode Island Temperance League, represented his work in a five-minute speech.

Rev. Jesse Wagner, of the Boston Deaconess Hospital, was introduced and spoke in the interest of that work.

Rev. W. R. Joyal, pastor of the Congregational Church, Berkley, was introduced and made a brief statement of the reuniting of the Methodist and Congregational

bodies, but disclaimed having anything to do with manipulating the matter. He considered it providential. He made a very pleasant impression on the Conference.

Notices were given, and Conference adjourned.

The first meeting of the afternoon was given up to the anniversary of Deaconess Work, J. Francis Cooper presiding. The speaker was Rev. F. Mason North, D. D., of New York, who delivered an unusually fine address on the deaconess work and movement in relation to the great work of the church.

At 4 o'clock Dr. Mudge resumed his able addresses on the spiritual life, the special topic being, "The Father's Care."

At 7:30 the anniversary of the Freedmen's Aid and Southern Education Society was held, Rev. C. H. Ewer presiding. Rev. M. C. B. Mason, D. D., corresponding secretary of the Society, delivered the address.

FRIDAY

At 8:30 A. M. the Bishop conducted another devotional service, the subject of which was, "Does God ever accept a soul without a full surrender of all that the soul then consciously possesses?" It was briefly and earnestly discussed by the brethren, after which several prayers were offered. These services are attractive, but different from any hitherto had in such opening services.

The Bishop took the chair, and the journal of yesterday was read and approved.

G. H. Bates offered a resolution inviting the Lay Electoral Conference to meet this body in joint session at 11:30 this morning. A committee of three—G. H. Bates, H. A. Ridgway, T. J. Everett—to convey this action and escort that body to this session, was appointed.

The roll of charges delinquent in reporting statistics was read by F. L. Brooks, statistical secretary. The Bishop expressed regret that there were so many negligent in this important matter.

E. M. Anthony, treasurer, reported delinquents in reporting Conference claimants' collection.

Joseph Hollingshead was made a superannuate at his own request.

The 5th Question was resumed: "Who are Continued on Trial?" Otis H. Green passed in character and in studies, and was advanced to the studies of the second year.

John Oldham offered a resolution advocating a return to the time limit, and B. F. Simon one against, both of which were referred to the committee on Memorials to General Conference.

The Bishop, on request, read a carefully-prepared paper giving the statistics of changes in ministerial appointments in this Conference from 1897 to 1903. Each district was given for each year, and the per cent. of changes for the Conference each year show that the removal of the time limit has made no change in the average. The per cent. for each year is as follows: 1897, 33 per cent.; '98, 35 per cent.; '99, 35 per cent.; 1900, 34 per cent.; '01, 33 per cent.; '02, 33 per cent.; '03, 36 per cent.

J. H. Newland offered a resolution memorializing the General Conference concerning the American University, whereby it should be relieved of the five-million limit, and left to open for work at the earliest moment possible in its own judgment. The resolution was referred to the committee on Memorials to General Conference.

The Bishop formally addressed the candidates for full connection. They answered the disciplinary questions, in the course of which the Bishop tested the Conference as to the age when each member was converted. Almost all were converted under 21, and most were under 15. All the class were converted under 16 years, and one at 13. The Bishop was 13 at the time of his conversion. The Bishop was forceful and fresh in his valuable and not-to-be-forgotten words to these young ministers. J. W. Annas, F. W. Gray, C. W. Ruoff, E. McP. Ames, W. W. Booth, were then represented by the presiding elders, passed in character and in studies, advanced to studies of the third year, and admitted to full connection.

Ira W. LeBaron was announced as transferred to the West Wisconsin Conference.

J. W. Annas and C. W. Ruoff were elected to deacon's orders.

F. W. Gray was elected to local elder's orders under special rule before admission in full connection.

Under the 12th Question Marvin S. Stocking was transferred from the St. John's River Conference for purposes of ordination, to be then transferred back.

He passed in studies, and on representation was elected to elder's orders.

The order of the day on motion, was taken up—the election of delegates to General Conference. Various motions concerning the manner of election, etc., were then passed. Six tellers (two from each district) were appointed, as follows: H. A. Ridgway, C. E. De LaMater, H. E. Murkett, B. F. Simon, G. G. Scrivener, W. E. Kugler. C. A. Stenhouse was appointed secretary to the tellers.

A ballot was taken for delegates, which resulted in the election of W. I. Ward, S. O. Benton, and A. J. Coultas.

James Coots, transferred from New York East Conference, R. E. Smith and W. H. Dunnack from the East Maine Conference to this Conference, were introduced, and also L. B. Bates, D. D., of the New England Conference, and Rev. E. Humphries, of the Primitive Methodist Church. M. C. B. Mason, D. D., corresponding secretary of the Freedmen's Aid and Southern Education Society, was introduced and addressed the Conference.

L. B. Codding read the report of the committee on the Freedmen's Aid and Southern Education Society, and, after brief remarks by C. M. Melden and A. J. Church, it was adopted. On motion, the apportionment of \$3,000 to this Conference for the Freedmen's Aid and Southern Education work was referred to the presiding elders for apportionment to the various charges.

A. J. Coultas presented the report of the directors of East Greenwich Academy, which was referred to the committee on Education.

G. H. Bates reported that the Lay Electoral Conference desired to meet the ministers at 2 o'clock this afternoon.

Hamilton S. Conant, general secretary of the Massachusetts Sunday-school Association, was introduced and spoke briefly of that work.

The 13th Question was resumed. J. I.

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MACBETH, Pittsburgh.

Bartholomew, presiding elder of Norwich District, passed in character, as did all the effective elders on Norwich District.

It was voted to request the Bishop to represent the Conference in addressing the joint session this afternoon.

A second ballot resulted in the choice of J. I. Bartholomew as the fourth delegate.

A. E. Legg, O. M. Martin, A. W. Kingsley, and A. C. Purdy were excused from the Conference to attend to important matters.

The doxology was sung and the benediction pronounced by the Bishop.

Conference assembled at 2 p. m. in Pleasant St. Church, the Bishop in the chair. "A charge to keep" was sung, and prayer was offered by J. A. L. Rich.

A. J. Coultas, presiding elder of Providence District, reported that C. A. Lockwood, a local elder, had withdrawn from the Methodist Episcopal Church with the consent of his quarterly conference and had surrendered his parchments. The parchments were formally presented to the secretary. A. J. Coultas moved that C. A. Lockwood be entered as withdrawn, and that his parchments be returned to him when they have been properly endorsed by the secretary.

The Bishop announced the names of those who received the highest number of votes on the second ballot, and a ballot was ordered for reserve delegates.

John Oldham moved, and it was voted, that those receiving plurality vote on this ballot should be elected.

After fixing the bar of the Conference the vote was taken, and result in the election of C. M. Melden, M. S. Kaufman and J. F. Cooper. J. S. Thomas also had 33 votes.

The 11th Question was taken up: "What Others have been Elected and Ordained Deacons?"

Ralph S. Cushman, recommended by the Bryantville quarterly conference, and Edgar J. Curry, by that of New Bedford, County Street, were represented, and, on motion of presiding elders, elected to deacon's order as local preachers.

The 21st Question was taken up: "What other Personal Notation should be Made?"

Charles G. Johnson, recommended by South Carver quarterly conference, on motion of the presiding elder, was recognized as a local elder on credentials of ordination from the Christian Church.

The members of the Lay Electoral Conference were escorted from the Y. M. C. A. building to this church by the committee of clergy. "Blest be the tie" was sung. W. F. Sears, chairman of the Lay Conference, was introduced to the Bishop, who called upon him to address the joint conference. In his opening he announced that they had elected four delegates and four reserves. Delegates: R. F. Raymond, New Bedford; Joel H. Reed, Stafford Springs; H. A. Field, Providence; and Costello Lippitt, Norwich; reserves, Isaiah Snow, Truro; G. R. Pierce, Brockton; Walter, Williamantic, T. Fred Kaull, Newport.

The Bishop also called upon the lay delegates elect to speak, and Judge Reed and Costello Lippitt responded with brief but excellent addresses. The other two were not present.

The ministerial delegates-elect were also introduced.

The Bishop, as requested, welcomed the laity and addressed the joint conference with special reference to our church—its distinctive evangelistic work, doctrines and polity.

The Bishop then adjourned the joint conference and called Conference to order.

The 4th Question was taken up: "Who have been Received on Trial?" Philip Manhe, recommended by the Providence, Broadway, quarterly conference; Frederic A. Whittlesey, recommended by the Old Mystic quarterly conference; Edgar J. Curry, recommended by the New Germantown (N. J.) quarterly conference, were represented and received on trial.

W. L. Haven, D. D., one of the secretaries of the American Bible Society, was introduced and represented that work.

Adjourned with benediction by Walter Ela.

At 2 o'clock in the County Street Church the anniversary of the Woman's Foreign Missionary Society was held, Mrs. Julian Wadsworth presiding. The speaker was Rev. J. Simester, D. D., of Foochow. Miss Anna B. Lewis sang a solo.

At 3 o'clock in the same church the anniversary of the Woman's Home Missionary Society was held, Mrs. Thomas J. Everett presiding. Miss Carrie Barge was the speaker, and Miss Lewis sang.

At 4 o'clock in the same place Dr. Mudge

continued his addresses on the spiritual life, the subject of this one being, "The Sainly Calling."

At 7:30 occurred the anniversary of the Conference Board of Home Missions, Costello Lippitt, Esq., presiding. Rev. C. M. Melden, Ph. D., was the speaker, and the music was by the Fourth St. quartet.

SATURDAY

At 8:30 A. M. the Bishop opened the devotional service with prayer, and then suggested as the subject for discussion: "Is the Golden Rule practicable in human life, or what are the difficulties in its application?" Several offered prayer at the close of the discussion.

The Journal of yesterday morning and afternoon was read and approved.

The Bishop called Robert F. Raymond, lay delegate elect, to the platform, to address the Conference. Mr. Raymond began his address with a résumé of the history and valuable work of the Wesleyan Association, which publishes ZION'S HERALD. It is now rapidly diminishing the debt on the property, the income from which, after the debt is paid, is to be used for the benefit of the superannuated ministry. Mr. Raymond took occasion, also, to speak of the excellent qualities of the editor, Charles Parkhurst, and his sixteen years' work, in which time the profits of the paper have been \$50,000, \$30,000 of which has been given to worn out preachers. He presented the check for \$284, dividend of this year for superannuates of this Conference, with the love of the editor and the Association.

The 13th Question was resumed.

A. J. Coultas, presiding elder of Providence District, and all the effective elders of the district passed in character. The presiding elder read his report. The Bishop called attention to §82 as a rule requiring him to ask each effective elder whether it had been carried out. The roll of effective elders was called.

H. C. Hutchinson was superannuated on account of permanent disability, and the case was referred to the Conference stewards.

The presiding elders were authorized to nominate the triers of appeals.

The Bishop announced that he had completed the minute business, with exception of reports.

At this point the 14th Question was taken up: "Who have been Located at their own Request?" Rev. R. E. Schuh was represented by Presiding Elder Coultas, and his request explained for a location to enter educational work. His request was granted.

Rev. J. F. Berry, D. D., general secretary of the Epworth League and editor of the *Epworth Herald*, was introduced and addressed the Conference. He emphasized Bible study and the question of Christian stewardship at length, and showed the results. He also declared that the *Epworth Herald* was taxing the mechanical plant to supply the demand.

J. I. Bartholomew requested common consent to introduce here a memoir of Lovina Drew Church, wife of A. J. Church. It was read by G. M. Hamlen. This was added to the report of the committee on Obituaries.

On motion of F. W. Spear, and by a rising vote, the secretary was requested to send a letter of sympathy to H. C. Hutchinson.

G. E. Brightman read the report of the Conference Board of Deaconess' Work. It was full of most interesting statistics, showing great prosperity in the work. The report was adopted. Mrs. Eva C. Fields, superintendent of the Fall River Home, was introduced and addressed the Conference. On motion of G. E. Brightman the licenses of the present deaconesses were renewed.

A. J. Coultas, G. E. Brightman and Miss M. E. Stewart were elected to the Board of Deaconess Work for three years. H. H. Critchlow, also, for one year was elected to same board.

J. O. Randall offered a resolution in reference to prohibiting the sale of liquor in any place under control of the President or Congress. Referred to committee on Memorials to General Conference.

A. J. Coultas represented Philip Monfré and the needs of Italian Church work in Providence, and requested that he be elected to elder's orders and ordained under the missionary rule. It was done, and the Bishop consented to grant the request because it was a foreign mission within the bounds of this Conference.

G. H. Bates, for the committee on Conference Relations, recommended that C. H. Walter, G. H. Butler, and Aubrie Field be made supernumerary. It was done.

W. I. Ward read the report of the Con-

ference Board of Home Missions, and it was adopted.

J. I. Bartholomew offered several memorials in reference to reducing size of General Conference, ¶248, and Ladies' Aid Societies, which were referred to committee on General Conference Memorials.

J. H. Allen offered a memorial in reference to changes in ¶¶57 and 58 in the Appendix to the Discipline. It was referred.

H. A. Ridgway offered a resolution in reference to the Hannah H. Gladding bequests, and, after a statement by W. L. Hood, pastor, it was voted that the Conference relinquish claim under the law to \$500—a part of the estate—because of the needs of a widow interested, and to avoid possible injustice.

Rev. W. F. McDowell, D. D., corresponding secretary of the Board of Education, was introduced and addressed the Conference.

E. J. Ayres read the auditor's report, and it was adopted.

James Coote read the report of the Missionary Committee. W. H. Butler offered objections to certain expressions in the report, and it was referred back to the committee for amendment.

S. F. Upham, D. D., professor in Drew Seminary, was introduced and addressed the Conference.

W. A. Luce offered a memorial to the General Conference on increased support of superannuated ministers. It was referred.

J. I. Bartholomew asked that the Conference request the Bishop that J. H. James be appointed as lecturer to the Connecticut Temperance Union. It was so voted. J. H. James addressed the Conference in the interests of the Union.

Rev. F. L. Hart, special agent, representing the Church Insurance Board, was introduced and spoke briefly on the great progress of this work. A committee of three—F. L. Spear, James Coote, H. W. Brown—was appointed to confer with Mr. Hart on this subject.

W. L. Hood was appointed to canvass for the *Methodist Review*.

Rev. James Simester, D. D., of Foochow, was introduced and spoke briefly on his educational work in China.

The time was extended.

Rev. A. A. Wright, D. D., dean of the Boston Correspondence School, was introduced and spoke of that interest. He was ordained to the ministry in the County St. Church, to which he made touching reference.

The Bishop gave notice of a devotional meeting at 8 p. m. today for candidates and others who take part in ordinations tomorrow.

The Conference adjourned after giving of notices, with the doxology, and the benediction by Rev. S. F. Upham, D. D.

SUNDAY

At 2 p. m. the Conference Literary Address was given by Rev. Porter M. Vinton on "Poetry—Its Service to the Christian Faith," Rev. R. S. Moore presiding.

At 4 o'clock Dr. Mudge gave an address on "The Divine Union."

At 7:30 the anniversary of the Board of Education was held, with J. H. Newland presiding. Rev. I. L. Wood, financial agent of Wesleyan University, and Rev. Dr. W. F. McDowell, corresponding secretary of the Board of Education, spoke in the interests of education.

At 9 o'clock the Conference love-feast was conducted by M. J. Talbot in the Opera House. Many took part in the service.

At 10:30 the Opera House held 1,800 people, and many were turned away by the

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police. Bishop Goodsell preached from 2 Cor. 4: 6: "In the face of Jesus Christ." He made three grand divisions of his magnificent sermon — the Revelation, Inspiration and Reward found in the Personality of Jesus Christ. A collection of over \$200 was taken for the benefit of the entertaining church.

In the afternoon at 3 o'clock, in County St. Church, the ordination of deacons and elders took place in a most spiritual and satisfactory service conducted by Bishop Goodsell. It was an occasion of great power.

In the evening at 7.30 the anniversary of the Missionary Society occurred, J. G. Gammons, Ph. D., presiding. H. K. Carroll, LL. D., was the speaker. An audience of 900 was present in County St. Church, and many were turned away.

MONDAY

Conference met at 8.30 for devotions, with the Bishop in charge. "The moral condition of a soul living in conscious disobedience," was the theme considered.

The transfer of Marvin S. Stocking from this Conference to the St. John's River Conference in the studies of the second year was announced.

The 8th Question was resumed: "What Members are in Studies of Third Year?" Marsden R. Foster passed in character, and was advanced to the studies of the fourth year.

J. F. Cooper presented a communication from the Rhode Island W. C. F. U., which was referred to the committee on Temperance.

The report of the committee on Bible Work was read by E. P. Phreaner, and adopted.

The report of the committee on Church Literature and Periodicals was read by S. M. Beale, and, on motion of A. J. Coultas, the report was recommitted.

B. F. Simon read the report of the committee on Memorials to General Conference. A resolution requesting the General Conference to initiate a movement by which the size of the General Conference be reduced one-half was passed. A resolution on 1248, eliminating catalogue of amusements and stating the reason why the sentiment of that paragraph should be placed in "advice," was discussed freely pro and con, and the General Conference was requested, by vote of 68 to 35, to enact this change. A resolution requesting that the time limit be not restored at present, was passed by a vote of 70 to 38. Certain changes in examinations were recommended for approval of General Conference.

B. F. Simon offered a resolution on paragraphs in reference to conduct of members and ministers — that a plain statement of the spirit of Methodism be inserted in a proper place, and the advice which are unenforced concerning the ministry and membership be omitted. These resolutions were adopted and added to the memorials to General Conference.

W. A. Luce offered a memorial concerning the support of Conference Claimants — that it be made a *pro rata* claim with the support of the ministry. It was added to the report of the committee on Memorials.

S. M. Beale read the amended report of the committee on Church Literature and Periodicals. Its references to ZION'S HERALD, which caused it to be recommitted, still proved objectionable, and C. M. Meiden and E. C. Bass offered the one an amendment and the other a substitute appreciative of ZION'S HERALD and its help to our Conference claimants' funds. S. M. Beale, chairman, opposed these because he thought the independence of the HERALD was its weakness, and that it ought to be so related to our official papers as to make it possible to control its ultra editorial utterances.

Continued on page 418

New Bedford District

W. I. WARD, Presiding Elder.

P. O. Address, 50 Berkley St., Fall River, Mass.

[All these appointments are in Massachusetts, except as otherwise indicated.]

Acushnet,	R. S. Cushman
Bourne,	F. L. Brooks
Bridgewater,	L. B. Coddling
Bryantville,	Supplied by O. S. Smith
Cataumet and Pocasset,	J. T. Docking
Chatham,	Charles Smith
Chilmark,	B. F. Raynor
Cottage City,	R. S. Moore
Cotuit,	G. G. Scrivener
Cuttyhunk,	To be supplied
Dighton and Somerset,	E. W. Goudier

East Bridgewater,
East Falmouth,
Eastham,
Edgartown,
Fairhaven.

C. H. Ewer
Supplied by D. M. Paul
To be supplied
G. E. Brightman
M. B. Wilson

FALL RIVER:

Brayton,
First,
North,
Quarry Street,
St. Paul's,
Summerfield,

H. H. Critchlow
Thomas Tyrie
C. A. Purdy
E. J. Ayres
M. S. Kaufman
R. C. Miller

Falmouth,
Little Compton, R. I.,
Long Plain,
Marion,
Marshfield,
Middleboro,
Myricks,
Nantucket,

Supplied by C. C. Pratt
E. F. Clark
E. G. Babcock
Supplied by W. G. Smith
Supplied by B. A. Silverthorne
O. E. Johnson
E. W. Belcher
Supplied by A. J. Jolly

NEW BEDFORD:

Allen Street,
County Street,
Fourth Street,
Howard,
Pleasant Street,
Portuguese Mission,

L. M. Flocken
Joseph Cooper
E. F. Studley
W. W. Booth
G. H. Bates
E. J. Sampson

North Dighton,
North Tisbury,
North Truro,
Orleans,
Osterville, Centerville, and Marston's Mills,

J. S. Bridgford
Supplied by A. Wadsworth
Supplied by F. M. Barnes
Supplied by W. H. Upham
To be supplied

PLYMOUTH:

Chiltonville,
Memorial,

C. E. De La Mater
E. Tirrell

PROVINCETOWN:

Centenary,
Centre,

James Biram
W. H. Allen

Sagamore,
Sandwich,
South Carver,
South and East Harwich,
South Middleboro,
South Somerset (P. O., Swansea),

L. H. Massey
O. L. Griswold
Supplied by C. G. Johnson
J. S. Bell
To be supplied
John Thompson
L. G. Gunn

TAUNTON:

Central,
First,
Grace,
Tremont Street,

W. A. Luce
C. H. Smith
J. A. L. Rich
Supplied by F. P. Flegal

Truro,
Vineyard Haven,
Wareham and East Wareham,
Wellfleet and South Truro,
West Dennis and North Harwich,
West Duxbury,
West Falmouth,
Westport Point,
Whitman (P. O., East Whitman),
Wood's Hole,

Supplied by L. E. Taylor
John Pearce
E. E. Phillips
R. D. Dyson
C. W. Ruff
To be supplied
Supplied by R. L. Roberts
Supplied by G. G. Powell
H. W. Brown
supplied by W. E. Plaxton

Edward Williams, Chaplain of New Bedford Port Society; member of New Bedford County St., quarterly conference.

G. M. Hamlen, President Mallett Seminary; member of Cottage City quarterly conference.

S. O. Benton, Recording Secretary Missionary Society; member of Fall River, First Church, quarterly conference.

Norwich District

J. I. BARTHOLOMEW, Presiding Elder.

P. O. Address, 200 Summit St., Willimantic, Ct.

[All these appointments are in Connecticut, except as otherwise indicated.]

Attawaugus,
Baltic and Versailles,
Burnside,
Colchester and Hopeville,

J. E. Duxbury
C. T. Hatch
W. J. Smith

Danielson,
East Blackstone, Mass.,

Supplied by F. B. Adams
W. E. Kugler

Eastford,
East Glastonbury,
East Hampton,
East Thompson,
East Woodstock,
Gale's Ferry,
Gardner Lake,
Griswold and Voluntown,

Supplied by J. L. Wheeler
Supplied by O. E. Tourtellotte
W. T. Carter
J. A. Wood
To be supplied
Supplied by O. E. Thayer
D. W. Adams
Sup. by Frank Chamberlain

Gurleyville,
Hazardville,
Hockanum and East Hartford,
Jewett City and Hopeville,
Lyme (P. O., Black Hall),

Supplied by R. C. Jacobs
Supplied by C. H. Pease
G. A. Grant
John Oldham
C. H. Van Natter

Manchester,
Mapleville and Glendale, R. I.,
Marlboro,
Millville, Mass.,
Moods and Haddam Neck,
Moosup,
Mystic and Noank,
New London,
Niantic,
North Grosvenordale,

Supplied by A. N. Nichols
W. F. Taylor
E. S. Hammond
Supplied by J. A. Wood
To be supplied
S. J. Rook
S. M. Beale
J. N. Patterson
W. S. McIntire
A. W. Kingsley
M. T. Bralley

NORWICH:

Norwich Town and North Main Street,
Norwich, Trinity,

W. D. Woodward
James Coote

Old Mystic,
Oneco and Greene,
Pascoag (P. O., Bridgton), R. I.,
Portland,
Putnam,
Quarryville,
Rockville,
South Coventry,
South Glastonbury,
South Manchester,
Stafford Springs,
Staffordville and Mashapaug,
Sterling,
Thompsonville,
Tolland and Crystal Lake,
Uncasville,
Vernon,
Wapping and Windsorville,
Warehouse Point,
Westerly, R. I.,
West Thompson,
Willimantic,
Willington and Wesley Chapel,

F. A. Whittlesey
Supplied by G. W. Crabb
Walter Ela
J. B. Ackley
Jacob Betts
Supplied by E. F. Smith
W. F. Buck
S. F. Maine
Supplied by W. T. Carter
W. F. Davis
C. S. Davis
F. W. Gray
Supplied by G. L. Camp
F. C. Baker
J. H. Allen
R. Povey
James Tregaskis
G. W. Elmer
W. H. Dunnack
T. J. Everett
Merrick Ransom
J. H. Newland
Supplied by C. S. Davis

J. H. James, Lecturer Connecticut Temperance Union; member of Rockville quarterly conference.
E. M. Anthony, Agent Conference Claimants' Fund; member of Jewett City quarterly conference.

Providence District

A. J. COULTAS, Presiding Elder.

P. O. Address, 92 Comstock Ave., Providence, R. I.

[All these appointments are in Rhode Island, except as otherwise indicated.]

Arnold's Mills,
Attleboro, Mass.,
Berkeley (P. O., Ashton),
Bristol,

J. G. Gammons
J. O. Randall
N. C. Alger
W. L. Hood

BROCKTON, MASS.:

Central,
Franklin,
Pearl Street,
South Street,

J. S. Wadsworth
R. M. Wilkins
Supplied by G. E. Mossman
S. E. Ellis

Central Falls,
Centerville and No. Centerville,
Chattley, Mass.,
Cochesett, Mass.,
Drownville,

J. H. Buckey
E. P. Phreaner
H. D. Robinson
W. B. Heath
Supplied by J. W. Caughlan

East Braintree,
East Greenwich,
East Mansfield, Mass.,
East Providence,
East Weymouth, Mass.,
Hanover, Mass.,
Hebronville and North Renoboth, Mass.,

M. R. Foster
Jerome Greer
E. A. Hunt
J. E. Blake
W. H. Butler
Supplied by A. H. Smith
William Kirkby

Hill's Grove,
Hingham, Mass.,
Holbrook, Mass.,
Hope,
Hope Valley,
Hull, Mass.,
Manfield and Foxboro, Mass.,
Nantasket, Mass.,

Supplied by E. H. Tunnicliffe
E. W. Burch
J. N. Geisler
To be supplied
F. J. Foliansbee
W. T. Johnson
Supplied by R. J. Black

NEWPORT:

First,
Middletown,
Thames Street,

C. A. Stenhouse
S. F. Johnson
F. L. Streeter

North Attleboro, Mass.,
North Easton, Mass.,
North Stoughton and Tower Hill, Mass.,

J. W. Annas
P. M. Vinton
Supplied by R. S. Kenney

PAWTUCKET:

First,
Thomson,

T. E. Chandler
William McCreery, Jr.

Phenix,
Porter, Mass.,
Portsmouth,

John McVay
Supplied by R. L. McArthur
O. M. Martin

PROVIDENCE:

Asbury Memorial,
Broadway and Italian Mission,
Cranston St.,
Hope St.,
Mathewson St.,
St. Paul's,
Tabernacle,
Trinity-Union,
Wanskuck,
Washington Park,

H. E. Murkett
F. W. Coleman, Philip Monfre
W. F. Geisler
A. W. C. Anderson
C. M. Meiden
B. F. Simon
E. C. Bass
J. F. Cooper
Supplied by Clark Perry
H. A. Ridgway

Rockland, Mass., Central and Hatherly,

Scituate, Mass.,
South Braintree, Mass.,
Stoughton, Mass.,
Wakefield,
Warren,
Washington,
West Abington, Mass.,
Wickford,
Woonsocket,

O. H. Green
Supplied by R. W. Adair
A. E. Legg
E. McP. Ames
Supplied by W. E. Keith
H. B. Cady
J. E. Hawkins
Supplied by W. H. Bath
A. Anderson
F. H. Spear

J. H. Nutting, Chaplain Rhode Island State Institutions at Cranston; member of Providence, St. Paul's, quarterly conference.

E. F. Jones, Conference Evangelist; member of Providence, Broadway, quarterly conference.
M. J. Talbot, Agent Providence City Evangelization Union; member of Providence, Mathewson St. quarterly conference.

Lyman G. Horton, Principal of East Greenwich Academy; member of East Greenwich quarterly conference.

Marcus D. Buell, Professor in Boston University School of Theology; member of Brockton, Central, quarterly conference.

THE CONFERENCES

MAINE CONFERENCE

Deaconess Home.—A bequest from Miss Jane Chesley, of Intervale, N. H., was received this month. It came just in time to enable us to pay our bills before Conference. We hope to put away a good nest egg from the \$500, to which from time to time other bequests will be added, to be used to purchase a permanent Home. People making their wills can do no better than to add this institution to their list of benevolences. Miss Bonnie Ruth Warren is being well received. Her address at Conference will be given on Friday afternoon. Our financial statement made a short time since in the HERALD was misunderstood by some. What we meant to say was that, in making our plan for the support of the Home for the coming year, "after we had estimated the income, upon which we could depend, we shall need \$600 to make up the required amount. This we have divided among the auxiliaries, and have asked them to pledge some stated amount for the Home." The pledge can be paid any time within the Conference year, this to be in addition to any amount received in collections from the churches or supplies sent. We ask our friends not to send any more winter clothing, that we should have to carry over to another year. We take this opportunity of expressing our gratitude for the interest and co-operation of the auxiliaries and churches throughout the Conference. Miss Helen Totten has been holding evangelistic services in connection with her work at Rumford Falls. The Deaconess Home workers have been canvassing a neglected part of Portland with the view to reorganizing a Sunday school in connection with one of the large churches. Miss Rosa E. Santee will be consecrated at the coming Conference session. The General Executive Board of the W. H. M. S. have generously allowed the Home to retain the half-dues of Portland District. This will be a great help.

HELEN IDA BENSON, Acting Supt.

Portland District

South Portland, People's Church.—Forty-two persons have bowed at the altar of this church during the year, twenty-three of whom were young people from ten to fifteen years of age; nine were soldiers; the remaining ten were backsliders. One of the converts was above sixty years old. Rev. W. P. Lord and wife are doing a great work among the children and young people. The Home Guards number 46 members, made up of girls just entering their teens. This organization is educating a girl in Porto Rico. A Queen Esther Society numbering 30, consisting of girls from fourteen to twenty years of age, has also been organized. Another society of equal numbers, the Standard Bearers, is made up of young ladies and gentlemen. These three societies embrace the children, youth, and young people, and constitute a training school for Christian work. A juvenile class of 25 members meets the pastor and wife every week, and all are to be taken on probation. This church has promise of a grand future. The present pastor and his wife seem to be especially adapted to the work of laying foundations, and are highly esteemed by their people. The Epworth League has just furnished a room in the church to be used as a parlor and for a reading club at an expense of \$50.

Knightville.—This year 7 have been received into the church. New hymnals, Psalm books, and "Gospel Songs" have been purchased. The outlook for this church is encouraging. There is scarcely a church on the district which may not have good singing in the public services if they will follow the example of this society and organize a children's choir, in charge of a good chorister. We were glad to look into the familiar faces of Rev. David Pratt and wife as they sat in the congregation on a recent quarterly meeting occasion. Their son, Rev. M. B. Pratt, of East Liverpool, Ohio, is visiting his parents for a few days.

Old Orchard.—The pastor, Rev. F. A. Leitch, has received 16 into the church and 7 on probation. The town is beginning to boom; several stores are in process of erection, and a number of hotels are to be built this spring. Old Orchard is here to stay, and should be held with a tight grip by the authorities of the town and county, or it will become a second "Coney Island" in time. The pastor has a great opportunity here in summer, as he has his church crowded to the doors, even while the camp-meetings are in progress.

South Portland, Elm Street.—Rev. J. H. Irvine has been assisting the pastor, Rev. H. A. Clifford, in special meetings, which proved a blessing to the people. The new pews are being put in the church and the house will be ready for dedication soon after Conference. The pastor has been chosen a member of the executive committee of the Maine State Sunday-school Association.

Portland District Ministerial Association was held at Chestnut St. Church, Feb. 24. The program was a full one, covering a variety of topics. The meeting was well attended and full of interest, closing with an address by Dr. Smith Baker on "How to Speak." While he gave us the theory, yet the way he did it was the grand illustration of how it was done. B. C. W.

Lewiston District

West Paris.—This is the program for a recent quarterly meeting: Saturday, 1 o'clock, dinner in the chapel at North Paris (not for revenue); conference at 2; address at 3; "Glimpses of Forty Years of Itinerancy" at 7.30; home camp-meeting on Sunday. We slept rather late that Saturday morning, so we had no time for breakfast; and such a dinner, and such an appetite! No two things ever matched any better. Thirty or more took dinner. A fine audience was present in the evening. On Sunday we preached three times and administered the sacrament of the Supper twice, good congregations being present. This charge extends fifteen miles in one direction and fourteen in another. Faithful work has been done, and extra meetings held. More land has been secured at North Paris, so that the sheds can be moved back. One man, who has no connection with our church, recently presented the pastor with his check for \$25. Portraits of Mrs. Wight and Mrs. Parker hang on the wall. The former left the church \$500, and the latter was a wise and able evangelist. Miss Almira H. Minard, a very successful evangelist, is just recovering from a serious illness. She recently presented the church with \$100 to be added to its invested funds. Not very long ago she gave \$100 to help the work in India. The church treasurer, Mr. George Bryant, has been hovering near the borderland, but is somewhat better. A large petition was sent in for the pastor's return. Some clear conversions gladden the heart of the pastor. Greenwood languishes, and if any deficit in the salary is reported, it will be from this part. Deaths and removals have weakened this place, but a few are loyal to the core.

Cumberland and Falmouth.—A great need of this charge is a new church at Falmouth. This is practically a suburb of Portland, and is a popular summer resort. Summer homes are rapidly multiplying, and real estate is advancing in value. The church edifice is owned by the parish, and is the most unattractive on the district. If the few members could think alike and lead off, we are persuaded that the summer visitors would give liberally; and our Church Extension Society would help. Two Sunday-schools are maintained. Miss Totten, a deaconess from Portland, has assisted in special services. Recently 1 has joined in full, and 2 have been baptized. Finances are well up, and the benevolences are looked after. Five copies of ZION'S HERALD are taken. Rev. and Mrs. F. K. Beem are a great help in singing—and in all the social as well as other interests.

East North Yarmouth.—The parsonage will be put in good condition in season for the new occupant. There has not been much preaching during the winter. There will probably be no



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bills to trouble the next pastor (and we hope he won't be embarrassed for the lack of dollar bills).

South Waterford.—Everything was going on prosperously—congregations and Sunday-school steadily increasing, etc.—until Christ mas time, when weather, traveling and measles were a combination with which it was hard to cope. The public schools were closed, and church work languished. The grangers have given the use of their fine hall for the services this winter. At small expense our church can be put in good condition; the parsonage also will be improved. Rev. J. B. Howard, a fine preacher and a man of scholarly tastes, is manifesting the true spirit of the Gospel in being willing to serve this people. It would be easy to give him what we call an excellent appointment. On the other hand, the people are so attached to him that they will do much more for him than for any other man. The hour has evidently come for the resurrection of this old charge that formerly gave its name to the district. Rejoice with us! Let other young ministers ponder upon, and watch, this case. It smacks of the old-time heroism and spirit of sacrifice.

Oxford and Welchville.—Rev. A. A. Callaghan has been seriously sick—and no wonder. For three years he has been supplying the pulpit and carrying on his studies at the Cobb Divinity School at Lewiston. But he is looking well now, and next year he will not be in the school, and will probably have other blessings that will comfort and inspire him. Finances are not quite up for good reasons, but an effort will be made to bring things into shape. An urgent need of this charge is a parsonage. Does any one know of a spare pot of gold?

Fryeburg and Stowe.—This is Rev. E. F. Doughty's fifth year, and the people want him another. As the time limit is off, and no other pastor has asked for the privilege of coming here, and no strong city church has asked for this pastor, we think the word will be "hands off." Mrs. Doughty is just as popular as he is. A good church, a cozy and convenient parsonage, and an intelligent and generous people, make this a pleasant appointment. Congregations, social meetings, and Sunday-school are excellent. The pastor lost his horse last summer, and the people have given him another good one; and one man gave him a new harness. So it goes. Now we reckon other pastors will be wanting to come here! It would be easy to place Mr. Doughty in a pleasant village appointment, but his work is here for the present. The Ladies' Circle is a great factor in the finances.

West Cumberland and South Gray.—Things are moving pleasantly. We hear of no talk of a change.

Gorham, N. H.—Twenty-five young men are frequently in the Sunday evening service. Re-

Over 50 years ago. Doctors took right hold of it. Keep their hold yet. The best Sarsaparilla—Ayer's.

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cently 2 have joined in full. Mrs. Kennison is slowly improving. Friends outside the Methodist society have presented \$125 to Rev. E. W. Kennison, the pastor. Congregationalists, Universalists and Roman Catholics have vied with each other.

Auburn.—This charge and its pastor have not been exploited much through the HERALD this year; but here is one of the most loyal and generous bodies of workers on the district. Rev. J. T. Crosby is doing a heroic work on some lines. Great harmony prevails. The outlook is fine.

Brunswick.—"The morning cometh, and also the night." Great harmony and hopefulness prevail. A heroic effort will be made to square all bills at the close of the year. The Epworth League has an average attendance at its devotional meetings of 25. Mrs. Merrill superintends the Juniors, and Mrs. Harmon, the very efficient organist, assists. The Sunday-school has an average, this hard winter, of 63. This charge has a larger list of *Christian Advocates* than any other on the district; but here, as elsewhere, ZION'S HERALD has the right of way. The property is valued at \$8,000, and is insured for \$5,000. J. F. Will, Esq., is one of the leading merchants in Cumberland County, and a generous supporter of the church. Mrs. Will is very active as president of the Ladies' Aid. They propose to move into the country for a year, and perhaps permanently. They will be greatly missed. Rev. W. P. Merrill will be his own successor, and if a member of this church should be sent to the General Conference, he would not vote to restore the time-limit.

Yarmouth.—Later facts in reference to Mr. Brooks' pastorate are these: 91 baptisms and 107 received in full. The china closet was from their host in Bridgton. The elder officiated at the funeral of little Dwight on Sunday, Feb. 28. The church was filled with a sympathetic and tearful audience. Rev. Messrs. Calkins and Morson, pastors of the Baptist and Congregational churches, assisted. The floral offerings were many and beautiful.

Bath.—These able and busy pastors, Revs. H. Hewitt and D. B. Holt, will make their reports to the Conference sooner than I can report for them. One of the staunch members of Wesley Church is talked of as a probable delegate to the General Conference. Probably Maine has never sent a more worthy representative.

Personal.—Rev. G. A. Martin and wife, of Rumford Falls, were handsomely remembered at Christmas time. A. S. L.

Augusta District

Bowdoinham.—A good year's work has been done. Rev. A. K. Bryant is a great worker, going out into the outlying districts and preaching the Gospel in schoolhouses, to the great delight of the country folk. His labors have not been in vain, for fruit has been gathered, a dozen or more in one district. The church has been repaired during the year to some extent painted, and a portion of the basement wall torn down and rebuilt. The Sunday school is in good condition and on the increase under the management of W. H. Hutchins. Finances are nearly up, and all bills will be paid before Conference.

Richmond.—Rev. R. A. Rich, the pastor, is rich in name, in faith, and in having the best charge (to him) on the district; and the people are equally rich in having the best minister (to them) on the district, and, I think they would say, in the Conference. Everything is very pleasant, and all seem to feel that they have not paid their bills so easily in many years, notwithstanding that business has been at a standstill all winter. So much ice is now cut on the Hudson that it makes the demand less from the Kennebec, and for a number of years the ice business has been the chief industry in the winter for this town. But the people are cheerful and hopeful, and at this time (March 14) less than \$100 are needed to square up for the year. Benevolences will be considerably ahead of last year, and nearly all will be raised in full. The pastor has made more than 500 pastoral visits during the year. All services are largely attended. The Sunday-school and Epworth League made encouraging reports.

Hallowell.—Rev. Walter Canham is the pastor, with a unanimous invitation for the fourth

year. He has made nearly 800 pastoral visits during the quarter, and raised up to this date (March 20) \$110 for missions, and all other of the benevolences in proportion. There will be no blanks, and all if not nearly quite all be reported in full. The W. F. M. S. will report \$60 or more, and the W. H. M. S. will report \$120 in cash and supplies. All departments of church work are on the up-grade. Harmony prevails. The people are to be congratulated upon the successful year now closing. Finances are in splendid shape, and the next year will open under favorable conditions.

Gardiner.—This is the shouting church of the

district, and the pastor, Rev. R. N. Joscelyn, is to be congratulated that his lot has fallen among this people for the past year. Coming last spring as a stranger among us, he has found a warm welcome from the preachers, and a host of friends in the city of his adoption. God has wonderfully blessed this church this past year. The pastor has received more than \$5 on probation, and baptized more than 50. The officials say the expenses have not been paid so easily for many years. The pastor has made 1,000 pastoral visits during the year. Large congregations greet the pastor morning and evening, and religious fervor

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the service by an orchestra of seven pieces. The Epworth League overflows its quarters, the Sunday-school is increasing, and finances are way up, so that the opening year will have a clean slate. Benevolences will have a good showing. Mr. Joscelyn is unanimously wanted next year.
C. A. S.

NEW ENGLAND CONFERENCE

Boston District

Jamaica Plain, First Church. — Mrs. Mudge's recent birthday was made the occasion of a very pleasant gathering at the parsonage by some of her many friends and the reception of a variety of presents. Nearly a hundred letters were sent her from people in churches where she had formerly labored, and her room was a bower of beauty and fragrance by reason of the great abundance of flowers of many kinds. The Conference year is closing happily with an increased number of members on the roll and a large increase also in the benevolences and pastoral support. At the fourth quarterly conference Dr. Mudge's return for another year was unanimously requested by a rising vote, and many exceedingly warm words of high appreciation were spoken. President Bashford's sermon last Sunday on the "Three Civilizations" was greatly enjoyed by a large audience.

South Boston, St. John's. — The King's Herald of this church were delightfully entertained by their superintendent, Mrs. A. W. Johnson, at her beautiful home on Thomas Park, Tuesday evening, March 8. Twenty-three children came with smiling faces and well-filled mite-boxes. After playing various games and being entertained by a graphophone which Mrs. Johnson had provided, they opened their mite-boxes. Each one having over \$1 received a small prize, and there were several of these. The total amount was \$12, which was very good indeed for such young children. After the opening the children were shown to the dining room, which had been prettily decorated for the occasion. It was made doubly attractive to the eyes of the children by its display of cakes, candies and novel favors, and each child was made happy by one of these favors at his departure. The children had a grand time, and went home with a new impetus for the mite boxes and missionary work. Mrs. Horace A. Johnson and Miss Helen W. Pickles assisted Mrs. Johnson in serving the children.

Cambridge District

Clinton. — The Clinton Daily Item of March 5 contains a strong and unanswerable appeal from Rev. George H. Cheney, giving a review of the considerations against no-license.

Hudson. — Rev. A. H. Herriek is, with the other ministers, making a heroic and hopeful effort in a no-license campaign in Hudson.

Lynn District

Beverly. — The Avenue Church held its fourth quarterly conference, March 15, and the various reports read indicated a prosperous year's work. At the recent revival services between thirty and forty found blessing. Eleven of the converts are members of the Sunday-school. Some nineteen others have been blessed by a full consecration, and the church has felt "the old-time power" during all the services. Evangelist R. Mabel Francis, who was associated with the pastor in this work, is not only gifted in evangelistic labor, but is a strong preacher. The pastor, Rev. Charles H. Atkins, has received a unanimous invitation to return another year. Sunday morning, March 13, 10 were received into membership—3 by letter and 7 on probation. This is in addition to those reported the previous week. The effort to build up a Junior League in this charge, where many of the members live at considerable distances from the church, has been crowned with success, and the organization now numbers between 70 and 80 members. The superintendent, Mrs. C. H. Atkins, reports encouraging attendance and interest. The amount raised for missions thus far is \$156, and the total amount for benevolences \$160, which is the largest in the history of this charge. The treasurer, George M. Perkins, reported all current expenses met, with a balance on hand of \$172. At the beginning of the year the floating debt was a little over \$800, and \$500 of this has been paid, in addition to current expenses. It is hoped that everything outside the mortgage will be

Continued on page 416

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New Hampshire,	Manchester,	" 6,	Fowler
East Maine,	Pittsfield,	" 6,	Vincent
New York,	New York,	" 6,	Andrews
New York East,	Brooklyn,	" 6,	Foss
Troy,	Gloversville,	" 6,	Cranston

BOARD OF TRUSTEES WESLEYAN UNIVERSITY. — A special meeting of the board of trustees of Wesleyan University will be held at 150 Fifth Ave., New York, Friday, April 15, at 2 p. m. **B. P. RAYMOND.**

NEW ENGLAND CONFERENCE. — The annual meeting of the trustees of the New England Conference will be held in Wesley Church, Springfield, on Wednesday, April 6, at 1.30 p. m. **RAYMOND F. HOLWAY,** Secretary.

PREACHERS' AID SOCIETY — EAST MAINE CONFERENCE. — In accordance with Article VI of the By-laws, notice is hereby given that I shall move the following amendment at the next regular annual meeting:

Article III, Section 5, strike out the words, "to the amount of five hundred dollars," and insert, "of not less than two thousand dollars," so that the section shall read: "The treasurer shall give a bond of not less than two thousand dollars for the faithful performance of the duties of his office," etc.

DAVID HOWARD TRIBOU.

THE VALUE OF THE BELL

Many of our smaller churches now without a bell would use every effort to procure one did they fully appreciate its value as a church help. There is many a struggling church whose half-empty seats are largely owing to the lack of a bell to emphasize its existence. And a thoroughly good bell is not necessarily a matter of any considerable expense. The "Blymyer" bell, made by the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, while very moderate in price, is fully equal in rich purity of tone and resonance to the most expensive bell made. Their catalogue is free, and may contain the germ of new vitality to many a struggling congregation. Send for it.

PREACHERS' AID SOCIETY — NEW ENGLAND CONFERENCE. — The annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Episcopal Church will be held on Monday, the 28th inst., at 3.30 p. m., in the Wesleyan Association Committee Room, 36 Bromfield Street, Boston, for the purpose of electing officers and corporators for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

A. R. WEED, Sec.

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N. E. CONF. EPWORTH LEAGUE. — Tuesday evening, April 5, in Wesley Church, Springfield, Rev. W. H. Morgan, D. D., pastor of Central Methodist Episcopal Church, Newark, N. J., will deliver the address before the New England Conference Epworth League. Dr. Morgan delivered the address last year before the New York East Conference, to their very great delight.

W. A. WOOD,
Pres. N. E. Conf. Epworth League.

NEW ENGLAND LAY ELECTORAL CONFERENCE. — The New England Lay Electoral Conference will assemble in Springfield, Mass., on Friday, April 8, at 11.30 a. m., in the chapel of Highland Baptist Church.

W. M. FLANDERS,
For Committee of Arrangements.

N. W. CONFERENCE — W. H. M. S. — The anniversary of the Woman's Home Missionary Society will be held at St. Paul's Church, Manchester, Friday, April 8, at 8 p. m. Miss Carrie Barge, of Delaware, Ohio, field secretary of young people's work, will give the address.

MRS. E. B. SAVAGE, Conf. Cor. Sec.

N. E. CONFERENCE — W. F. M. S. — The Conference anniversary will be held in Wesley Church, Springfield, Saturday, April 9, at 3 p. m., and will be addressed by Mrs. Ruth Sites Brown, formerly of China. All who have heard Mrs. Brown will want to listen to her again, while those who have never thus been privileged should improve this opportunity. Electric cars marked Catherine Street, Indian Orchard, or Palmer, pass the church.

MRS. C. H. HANAFORD, Conference Sec.

Marriages

EMERY — GEORGE — In Hallowell, Me., March 19, at the home of the bride's parents, by Rev. W. Canham, Frank Emery and Pearl George, both of Hallowell.

HOWARD — OSBORNE — In Dover, Me., March 24, by Rev. H. W. Norton, Walter R. Howard and Alice E. Osborne, both of Dover, Me.

ZWICKER — HALE — In the Methodist Episcopal Church at East Denmark, Me., March 18, by Rev. G. J. Palmer, Lavers D. Zwicker, of Bridgewater, N. S., and Cora May Hale, of East Denmark.

NEW ENGLAND DEACONESS AID SOCIETY. — The regular monthly meeting, which is open to the public for every one interested in deaconess work, will be held Tuesday, April 5, at 2.30 p. m., in the Committee Room, Wesleyan Building, 36 Bromfield St., Boston. Miss Orianna Harding will speak upon the work.

ADELAIDE B. SLACK, Cor. Sec.

PILGRIM UNION. — The Pilgrim Union of Dorchester and Quincy Epworth Leagues will hold its regular quarterly meeting with the Dorchester Church, Milton, Thursday evening, March 31.

W. H. M. S. — The second quarterly meeting of the New England Conference Woman's Home Missionary Society will be held in First Church, Everett, Wednesday, April 6. Sessions at 10 and 2. In the morning the usual business and reports. "The Call of the Homeland" will be presented by several speakers. The Quiet Hour will be in charge of Mrs. F. A. Stone, of Malden. In the afternoon, Miss Juliette Smith will conduct a drill on the Annual Report, and an address will be given by Bishop W. F. Mallieu.

MRS. M. C. STANWOOD, Conf. Rec. Sec.

W. F. M. S. — In Tremont St. Church, Boston, March 31, will be held an all-day service of prayer, preparatory to the Day of Prayer called by the New England Branch W. F. M. S. The different leaders are Miss M. E. Holt, Miss Lillian Paokard, Miss Simester, Miss Clara Cushman, Mrs. Wm. Butler. At 2.45 the holy communion will be administered by the pastors of Boston churches.

NOTICE. — Dr. A. C. Dixon will speak in Tremont Temple, Monday noon, April 4, on the subject, "The Bible as Literature and How Much More." Prof. C. C. Case will lead the singing, assisted by the Gordon Training School. All seats free. Public invited.

W. F. M. S. — Just a few dates remain unfilled for Miss Todd and Mr. Simester for next week. Those desiring to avail themselves of this opportunity should write soon to the Itinerary Committee. Miss Todd will speak in the New York East Conference from April 14, then in the Vermont and New Hampshire Conferences till the end of May, and in Maine till July 1. Apply only for dates while she is in your territory.

N. E. Southern Conference Report

Continued from page 409

terances. Certain rumors in circulation that the HERALD did not pay expenses W. I. Ward and John Oldham refuted from their knowledge as visitors to the annual meeting of the Boston Wesleyan Association. The report, with the substitute incorporated, which was as follows, "We recognize special obligations to give ZION'S HERALD our heartiest support, and will do our best to maintain and increase its circulation," was adopted.

B. F. Simon and **J. E. C. Farnham, Esq.,** were appointed visitors to the Boston Wesleyan Association.

Rev. I. L. Wood, financial agent of the Wesleyan University, was introduced and represented that institution.

J. H. Newland read the report of the committee on Education.

L. G. Horton, principal of East Greenwich Academy, represented the interests of that school.

The following were elected visitors to Boston University School of Theology: **R. S. Moore** and **J. T. Docking;** to Drew Theological Seminary, **W. H. Aller** and **M. D. Buell;** to Baltimore Woman's College, **C. M. Melden.**

C. M. Melden offered a resolution, which was adopted, concerning lawlessness as exhibited in lynchings.

M. J. Talbot nominated **A. J. Coultas** to be a trustee of the Conference, and he was elected.

J. E. Blake read the report of the committee on Temperance, and it was adopted. He nominated **H. E. Murkett** a director of Rhode Island Temperance League, and **John Oldham** as corresponding member of Connecticut Temperance Union.

M. J. Talbot read the report of the treasurer of trustees, which was accepted.

W. S. McIntire reported for the committee that no additional safeguards were needed on trust funds of the Conference. Report approved.

At 2 p. m. **C. M. Melden** called the Conference to order, and **H. A. Ridgway** offered prayer.

F. L. Brooks, statistical secretary, read his report of statistics by summaries. It was adopted.

F. C. Baker, publisher of the Year Book, moved that the reports be edited and limited before publication. It was adopted.

W. H. Butler was added to the board of examiners.

W. E. Kugler read the report of the committee on Church Extension, which was adopted.

B. F. Simon read the report of committee on Conference Claimants, with the usual resolutions, and it was adopted as a whole.

The report of the treasurer of the Conference board of stewards was read by **E. M. Anthony,** and was adopted.

A draft of \$32 from Bishop Mallieu was presented to Conference Claimants' fund through **E. M. Anthony,** treasurer.

S. F. Johnson, for the committee on Conference Home Missions, nominated **J. H. Buckey** in place of **H. D. Robinson** as a member of the board.

H. H. Critchlow, for the committee on Epworth League, read the report, and it was adopted. The nominees elected were: President, **J. E. Blake;** secretary, **S. E. Ellis;** treasurer, **W. W. Chase, Esq.;** junior superintendent, **A. E. Legg.**

The *District Messenger*, the monthly publication of the First General Conference District, was represented by **J. O. Randall,** editor.

F. C. Baker reported as publisher of the Year-Book, and it was approved. On motion of **G. H. Bates,** it was voted that the thanks of the Conference be extended to **F. C. Baker** for his valuable services, he having refused any other remuneration.

The report of the Conference historian, **G. H. Bates,** was read by him and adopted.

C. W. Holden, of New England Conference, was introduced and gave fraternal greetings.

A collection of \$32 was taken for the sexton.

M. S. Kaufman, for the committee on Sabbath Observance, **J. Oldham,** on services of 1905, **S. E. Ellis,** on Sunday-schools, **H. D. Robinson,** on Woman's Foreign Missionary Society, **W. H. Allen,** for Woman's Home Missionary Society, read their reports, which were adopted.

A. J. Coultas was elected a trustee of Wesleyan University.

J. S. Wadsworth offered the report for the committee on resolutions of appreciation, and it was adopted.

The Bishop made an address, and then the appointments were read. (See page 409.)

OBITUARIES

Thank God for the dear ones safe today,
Safe at home on the happy shore,
Where the smile of the Father beams for ay,
And the shadow of pain shall fall no more.

Thank God today for the pilgrim feet
Which have trodden the last of the tollsome way,
For the strong, for the frail, for the babes so sweet,
Who have left forever this crumbling clay;

Who have changed earth's trials and loss and moan
For the victor's palm and the voice of praise,
Who dwell in the light of the great whiter throne,
And join in the songs which the ransomed raise.

— M. E. Sangster.

Blake.—Ira D. Blake was born in Peacham, Vt., Dec. 28, 1832, and died in Worcester, Mass., Jan. 5, 1904.

He was married, May 18, 1851, to Miss Martha E. Hatch, who, with an only son, survives the husband and father. Mr. Blake was a man of business activity and religious zeal. He was educated in the academy at Peacham, and for a life-work learned the jewelry business. After leaving the academy he went to Maine and taught school for a time. At the same time he taught singing-school and played the organ or sang in the church. From Maine he went to Plymouth, N. H., and entered the jewelry business. He remained here five years, and here his only son was born. From Plymouth he moved to Worcester and opened a jewelry business, in which he continued for twenty years. His son, after finishing his school work, was with his father in the business. The son's health failed, and the business was sold. Afterward the father and son began the manufacturing of time-locks, and continued in this business until Mr. Blake's death. The son still continues the business.

All his life long he was much interested in the work of the church, taking an active part in the Sunday-school and prayer-meetings. In the Sunday-school he was especially active. For some years he was the superintendent of Trinity Sunday-school, Worcester, and afterward became superintendent of the mission school which in process of time became the Park Avenue Methodist Episcopal Church of this city. His Sunday-school work was not limited to the schools where he was superintendent. He had a broader view of the work than that which was merely local. He organized schools elsewhere and conducted Sunday-school conventions in different parts of the country, thus giving new impetus to this great work of the church. He was kindly disposed and generous to the full extent of his ability to the poor.

For more than twenty years before his death his wife had been an invalid, and during all that time his devotion to her had been almost faultless. She had not expressed a wish or a desire in all that time that he did not gratify to the very best of his ability. He was as tender with her as a child, and always thoughtful, kind, patient and loving, doing everything that could be done for her comfort and happiness. He was never too tired or too busy to sing for her or play for her, or to minister in any other way she desired for her comfort.

He was much interested in music, much of his life serving as organist in some church or singing in the choir. It was a great sacrifice to have to give up some of his church work that he might the more tenderly care for his invalid wife. He set a number of poems and hymns to music, and the last work of his life

was a work of devotion—writing the music to the last poem that came from the pen of Bishop Clark of the Episcopal Church. The last notes were written while he languished on the bed of death, and when he laid down the pen he had finished his work. He died in a triumphant faith of a living Christ.

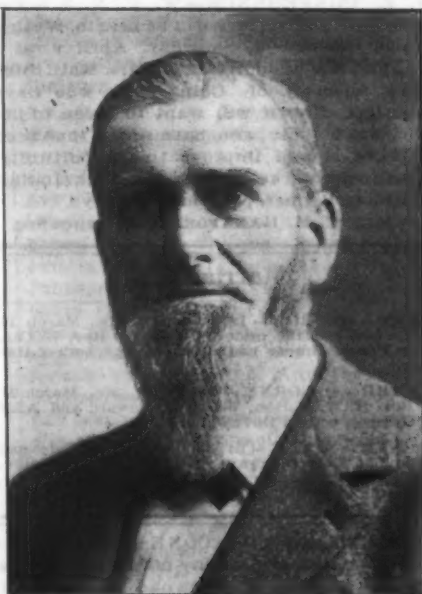
S. M. D.

Bradley.—William T. Bradley was born at Eastport, Maine, Dec. 4, 1830, and entered heaven from Lowell, Mass., Feb. 18, 1904.

Between these two dates is compacted the history of a beautiful life. Mr. Bradley came to Lowell when he was about fourteen years old, and ever since then had been a factor in the city's progress. He was engaged in the furniture business for forty-five years, and by his associates was greatly respected for his ability and integrity.

In 1855 he was married to Mary Louise Rolfe by Rev. Charles N. Smith. By this union was inaugurated a home of the rarest kind. Unbroken love and happiness abounded, severed only by the going out of the angel spirit of the wife and mother, Dec. 16, 1898.

Mr. Bradley was converted and joined St. Paul's Church in 1873. Since that time the



WILLIAM T. BRADLEY

church has had a large share of his thought and service. Though naturally quiet and reserved, he had convictions as to the rightness of things. For many years he has been an honored and valued trustee, a much beloved Sabbath-school teacher, and a generous supporter of all the varied interests of the church.

He was a sufferer for years. Disease lurked in his body and brought him to the verge of the grave many times; yet he suffered patiently, heroically; he endured as a Christian sustained by divine grace. He and his daughter, Emma, lived together. He craved her companionship and love, and it was lavishly bestowed upon him. Home to him was not only a rest from labor, it was a rest of mind and soul as well. All was done for him that a loving heart could suggest and a loving hand perform. Resolutions, eloquent in his sterling worth, and tender in sympathy for those who mourn his departure, have been passed upon and forwarded to the family by various organizations.

The funeral service, conducted by the pastor, Rev. George B. Dean, was in keeping with his wishes, simple and brief. A good life is most eloquent in its living; still, though dead, it yet speaketh.

He leaves behind him a sister, Mrs. Elizabeth Hoyt, and a brother, Mr. John Bradley, and three children—Mrs. Charles Naylor, Emma L. Bradley, of Lowell, and Frederick W. Bradley, of Melrose.

G. B. D.

Holmes.—William H. Holmes died at East Readfield, Me., Feb. 8, 1904, aged 70 years.

He was born at East Readfield in sight of the hill on which the first Methodist "meeting house" was erected, and there spent his entire life. In 1856 he married Harriet J. Blair, who survives him. Their two children died in early life. He was an industrious, frugal, peaceable man of excellent habits. He regularly accom-

panied his Christian wife to church and prayer meeting, and in 1880 he himself commenced the Christian life and became a faithful and consistent member of the East Readfield church.

For fifteen years he has been disabled by rheumatism, suffering much, but getting about, at times with crutches, and keeping at work. His last sickness was sudden and brief, lasting only a few days, but was full of intense suffering. He left no parting message, but the fragrance of his life abides.

The writer conducted his funeral at the East Readfield home, and his body was laid away in the cemetery near the church on the hill. A good man has entered into the promised rest.

WILBUR F. BERRY.

Hatch.—Ephraim Hatch was born in Nobleboro, Me., in 1812, and passed to the higher life from the home of his daughter, Mrs. John Hodgekins, in Whitefield, March 18, 1904.

Mr. Hatch was a vigorous old man and retained his faculties to the last. He was a member of the Damariscotta Mills Methodist Episcopal Church, and had been for seventy-nine years a Methodist. Much of this time he was a class-leader, and his home was a shelter for the minister and visiting brethren when they came to his church.

The oldest of a family of seven, he is survived by a sister and two brothers. He leaves three daughters and a son, Capt. Hatch, superintendent of the Seaman's Aid and Boston Port Society of Boston.

Thus another has gone to fill the gap in the ranks on the eternal shore and to wait till the dear ones who are left shall join him there.

CHAS. F. SMITH.

Butler.—Mildred A. Butler, youngest daughter of Curtis E. and Anna Butler, was born at Mt. Vernon, Maine, Oct. 1, 1839. She was reared under the best of Christian influences, always a member of the Methodist Episcopal Sabbath-school. She was gifted with a beautiful voice for song, and was always heard with pleasure at the Sunday-school concerts. Very sunny in disposition and pleasing in manner, with a natural ability for drawing that but few possess, she was well endowed for life's work. Having become a child of God through experience, she became a member in full of the Methodist Episcopal Church, Sept. 20, 1903. This was followed by a brief life of true faith. During the winter she was not strong in health, and Feb. 15 began the illness that closed with death, Feb. 23, 1904.

Thus goes out the youngest member of our church at this place. During all her sickness faith triumphed. She was ready to go, fully trusting. Great sorrow fills all our hearts. She was buried, Feb. 28, amid the many flowers presented by her schoolmates, the church and friends. May God bless and keep those who sorrow!

C. PURINGTON.

Alexander.—Silas Alexander departed this life, Dec. 30, 1903, at the age of 79.

Mr. Alexander was converted early in life, at West Boylston, under the labors of Rev. J. W. Coolidge. He joined the Methodist Episcopal Church of Saxonville, Rev. Albert Gould being pastor. He subsequently moved to Holliston and joined the Methodist Episcopal Church by letter. For thirty-nine years he has honored this relationship by a devout, sincere, and eminently helpful Christian life. As a member of the official board, as a worker in the various fields of Christian activity, as well as in the affairs of every day life, he has exemplified his

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Christian profession. By a disposition conspicuously genial and loving he endeared himself to his own home circle, to fellow-Christians, and to those who knew him best in the common walks of life. He took great pleasure in the ministrations of the sanctuary, and his relations to his pastors were in a marked degree cordial and helpful.

His wife survives him; also a son and a daughter.

J. H. HUMPHREY.

Sawyer.—William Sawyer was born in the township of Eaton, Canada, Nov. 25, 1815, and died in Sawyerville, Can., Jan. 11, 1904.

His parents were respectable, Godfearing people. His grandfather, Captain Josiah Sawyer, coming from New England, became one of the first settlers in the township of Eaton, and received a grant of land for his services in helping to get others to settle in the township. William's parents living for a time in the township of Barnston, he heard the Wesleyan Methodist ministers of those early days, and was deeply impressed with the Gospel message as proclaimed by them. Often in after years did he speak of the deep interest he felt in listening to their impressive preaching. When about twelve years of age his family moved back to Eaton, where he had his home through his subsequent life.

In 1839 he was married to Miss Julia Smith, who still lives, and has been a wise, kind and faithful mother in Israel and a succorer of very many. Their home was bright, pleasant and good; there was cheerfulness without trifling and sober-mindedness without gloominess. In that home the itinerant found a welcome, and was enabled to go out from it to his work with renewed strength. In the early days many of the townships east of Sherbrook and Compton had limited gospel privileges. Methodist ministers from Compton and Sherbrooke sometimes visited Dudswell and Eaton and preached to the people. In the year 1848 measures were taken to obtain regular religious services. Mr. Sawyer and Mr. Albert Farnsworth, of Dudswell, becoming responsible for all expenses; and that responsibility was faithfully met. A young man who is still preaching the Gospel was sent, and meetings were held in dwellings and schoolhouses wherever opportunity offered, over a field embracing seven or eight townships, roads often bad, sometimes no roads, accommodations whatever a kind-hearted people might offer. But through Divine blessing the Word of God was not bound. About seventy were added to the membership that year. In the following years God blessed his work and his word. New circuits were formed, churches were built, parsonages provided, but it will not be fully known until the day of Christ how much the far-seeing wisdom and faithful stewardship of Mr. William Sawyer had to do in helping and guiding that prosperity. His kindly and genial spirit secured to him a large and growing influence in the community which led to his becoming a member of the Provincial Parliament. For fifteen years he represented his county, and it was useless for any other to seek to displace him until he thought fit to resign.

In business life he was a model of diligence, frugality, efficiency and integrity. Providence smiled upon his toil and trusted him with prosperity, but that prosperity, did not exalt or spoil him. He continued to the last to be a large and liberal giver. He helped largely in the building of churches in different localities. In his own village he gave several acres at the front of his property for church and parsonage purposes, all the while proving that God will honor those that honor Him, and he who soweth bountifully shall reap also bountifully. He was a good example of faithfulness in attendance at the weekly prayer-meeting, whatever the pressure of other things, an attentive and constant hearer of the Word, faithful and regular in church ordinances, class-meetings included. His cheerful services in the house of the Lord as steward, class-leader, trustee, Sabbath-school teacher, and superintendent, was worthy of all praise and imitation, and the want of that timely faithfulness to trust and opportunity goes far to account for the weakness

leanness, dwarfishness, if not utter ruin, of many a circuit in Methodism.

If it is true that those who live well die well, then we may conclude that William Sawyer died well, and that his beautiful and useful life was the fitting precursor of the life of glory above. Some may be inclined to ask if he had no faults. He was human and liable to mistakes, but who more ready to own and correct a mistake? On the day of the funeral one that knew him said: "A more honest man never walked in leather shoes."

The writer has lived in his home, has known him for more than fifty-five years, and can say that while he has known many of the excellent of the earth, he has not known a more modest, unassuming man, or one imbued with more of the meekness of wisdom, one more reliable and faithful to the interests of Methodism in the best sense. "The memory of the just is blessed."

I. A.

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The Conferences

Continued from Page 412

cleared up before the close of the Conference year. (Word is received as we go to press that the remainder of the floating debt on this church has been paid since the quarterly conference.)

East Boston, Bethel.—During the year the vestries and walls have been frescoed, and new carpets have been purchased for church and parsonage, the whole costing more than \$1,000, all of which has been paid. During the year more than 70 have commenced the Christian life, and while many have removed from the city to the near-by suburbs, the church still holds its own. The Sunday-school numbers 997, with a Home Department of 90 members. The delegate to the Lay Conference is Gov. John L. Bates; alternate, James Jackson. The Bethel is located in a section of the city where many nations are represented. It has a great

opportunity for foreign missionary work, and is doing some work on this line by its missionary boat, missionary express, and lay workers, from house-to-house. At the fourth quarterly conference the pastor, Rev. L. B. Bates, D. D., was unanimously invited back for the twentieth year of service. Dr. Bates was presented with a handsome rocking chair on the evening of March 24, by the Ladies' Aid Society, which held its twenty-sixth annual supper. Governor Bates and the East Boston ministry were guests.

Melrose.—Melrose Methodism will doubtless enter upon a new and better era with the erection of the present splendid church edifice now practically completed. Mr. Andrew Carnegie has offered to provide one half of the new organ which is to cost \$3,500. Notwithstanding sacrifices made necessary by the building enterprise, a goodly sum will be raised for all of the benevolences. The dedication will take place, probably, early in June. Rev. C. H. Stackpole is pastor.

Lawrence, Parker St.—On Sunday morning, March 8, 26 persons joined the church—2 in full membership and 24 on probation. A class of thirty children from ten years to fifteen has been organized under the leadership of the pastor's wife, Mrs. J. P. West, for the purpose of religious training. A gracious revival of religion has pervaded this church during the winter. Well-attended watch-night services were held, 120 people staying till the midnight hour. One soul was converted and the Christian people blessed. During the Week of Prayer others started in the Christian life. Following this, a series of union evangelistic meetings with the South Congregational Church was held, conducted by the pastors of the two churches, and continuing four weeks. The meetings were held alternately in the two churches. The greatest harmony prevailed in the services, and a deep religious feeling characterized them all. Stormy weather and bad walking did not keep the people from the meetings. At every service but three there were seekers. Nearly all of those converted were adults, many of them heads of families, and in several instances husband and wife started together. Of those who joined our church twelve were heads of families, and of these there were four married couples starting in the Christian life together. An effort is being made to reduce the mortgage indebtedness on the church property. The Ladies' Aid, the Opportunity Club and the Epworth League have together paid \$500 on the mortgage. Rev. J. P. West is the pastor.

Gloucester, Prospect Street.—The fourth quarterly conference was held Monday evening, March 21, nearly every member being present. Reports were presented showing the church activities during the past year to be in a vigorous condition. Social, financial and fairly encouraging spiritual prosperity has crowned the labors of parish and pastor. The Sunday-school and work among the young people were found to be especially successful, and all departments were seen to be working very harmoniously. The benevolent causes have all been presented and collections taken, and pledges have already been made, besides amount due from new rentals and anticipated loose collections, to cover the expense of the present Conference year, including an increase of \$100 in the pastor's salary. Thirty-three were reported as uniting with the church as candidates for membership, besides several who have been received by certificate. By a very cordial and unanimous vote, the continuance of the pastorate of Rev. A. M. Osgood was requested for another year. Capt. William H. Collins was elected lay delegate, John H. Beckman, Sunday-school superintendent, and George S. Barber, president of the Epworth League; and the following were announced as class-leaders: the pastor, Fritz B. Briggs, Capt. Andrew E. Jacobs, and Samuel V. Nason.

Lynn, St. Paul's.—A revival interest throughout the year has resulted in over fifty conversions and as many additions to the church. Last Sunday evening five seekers came to the altar. The attendance at the Sunday-school was 520. The superintendent and pastor are co-operating with a splendid corps of officers and teachers to make the school the banner school of the Conference. Superintendent Moody was elected president of the District Sunday-school Association at its annual session. The fourth quarterly conference requested the return of the pastor, Rev. Charles Tilton, for another year by a unanimous rising vote.

Lynn, Trinity.—The Conference year is ending prosperously, with all departments in good condition. All current expenses are met, and the benevolent collections have been increased 20 per cent. During the year there have been 35 conversions. At the fourth quarterly conference the pastor, Rev. William Full, received a unanimous invitation to return for the fifth year, but for personal reasons he will make a change.

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